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# HOMILIES

ON THE

ACTS OF THE APOSTLES.



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OF THE

HOLY CATHOLIC CHURCH.

ANTERIOR TO THE DIVISION OF THE EAST AND WEST:

TRANSLATED BY MEMBERS OF THE ENGLISH CHURCH.

I V. 351



YET SHALL NOT THY TEACHERS BE REMOVED INTO A CORNER ANY MORE, BUT  
THINE EYES SHALL SEE THY TEACHERS. *Isaiah xxx. 20.*

OXFORD,  
JOHN HENRY PARKER;  
F. AND J. RIVINGTON, LONDON.  
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TO THE MEMORY  
OF THE  
MOST REVEREND FATHER IN GOD  
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AND  
CARRIED ON FOR TWELVE YEARS UNDER HIS SANCTION,  
UNTIL HIS DEPARTURE HENCE IN PEACE,  
IS  
GRATEFULLY AND REVERENTLY  
INSCRIBED.

528957



THE HOMILIES  
OF  
S. JOHN CHRYSOSTOM,  
ARCHBISHOP OF CONSTANTINOPLE,  
ON THE ACTS OF THE APOSTLES,  
TRANSLATED,  
WITH NOTES AND INDICES.

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PART II. HOM. XXIX.—LV.

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## P R E F A C E.

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THE manifestly imperfect condition in which these Homilies have come to us may partly be accounted for by the circumstances of the times in which they were preached. It was in the Easter weeks of the third year of his residence at Constantinople as Archbishop, that St. Chrysostom began this course of Sermons; and during all the remaining part of that year (A.D. 400), the Capital of the East was kept in constant trouble and alarm by the revolt of Gainas and the Goths. Moreover, scarcely had the preaching commenced, when the complaints from the Churches of Asia Minor were brought (May, 400) before the Metropolitan See, which business during many months painfully occupied the Archbishop's thoughts, and eventually demanded his presence at Ephesus. Few of St. Chrysostom's Sermons were originally prepared in writing: certainly these were not: and as certainly the text, drawn up by no skilful hand from notes taken during the preaching, can never have been revised by the Preacher himself. This was a serious disadvantage: for these Homilies, if only from the novelty of the subject, stood especially in need of revision. *The Acts of the Apostles*, though read in the churches in the season between Easter and Pentecost, were seldom preached upon; and we find St. Chrysostom complaining in the opening of these Homilies, as also on an earlier occasion at Antioch, that this portion of the Scriptures was not so much read as it ought to be, nay, that there were 'many to whom this Book was not even known.' (p. 1. and

note b). Hence it is not surprising, if the Preacher was not always understood; and, in fact, the attentive reader will not unfrequently see reason to suspect, that the scribe (or ‘reporter’), from whose notes the text was formed, did not rightly apprehend the sense of what he heard. Nor has the transcriber (or ‘redactor’) remedied the defects, whatever they may have been, of the original report. On the contrary, in other ways, of which we shall have to speak presently, he has often perplexed the sense, and sometimes entirely misrepresented the Preacher’s meaning.

The earliest mention of our Homilies is by Cassiodorus, (A.D. 514,) who relates, that with the assistance of friends he caused “the fifty-five Homilies on the Acts, by St. John, Bishop of Constantinople,” to be translated into Latin, Opp. t. ii. p. 544. This version unfortunately is lost\*. In the Canons of the Fifth and Sixth General Councils, St. Chrysostom’s view of the Seven Deacons in the Acts is cited at length from Hom. xiv. (p. 199). John of Damascus, *de Fid. Orthod.* iii. 15. (A.D. 730,) cites as from the second of these Homilies a passage which appears in the first, being the comment on i. 9. Photius has an entry in the *Bibliotheca* relating to them, but by some mistake the number is given as fifty. Of the *Catena* on the Acts, compiled by a certain Andreas Presbyter of unknown age and country, but not later than the tenth century (for there is a manuscript of that age), a large proportion is taken from St. Chrysostom: and the Commentaries of OEcumenius (990) and Theophylact (1077) are in many places formed from the *Catena*: as also are the Scholia in MSS. of the Acts. To these may be added the *Florilegium* or *Eclogæ*, a compilation the date of which is unknown, but certainly not later than the first half of the eleventh century. The Author of this work seems to have resorted to our Homilies once

\* From the same Cassiodorus there is extant a short work on the Acts under the title *Complexiones Actuum Apostolorum*; but this is merely a brief syllabus of the history, and contains nothing in which we could trace a reference to St. Chrysostom’s Exposition.

only, (Hom. xix. p. 306): but there, he, as all the rest who have been mentioned, used the text which in the notes we call *the old text*, and from which the present Translation is made.

For there is another and a widely different text, by which alone, unfortunately, these Homilies have been known in modern times, except by the few who have had access to Manuscripts. In the National Library at Paris there is (No. 729) a manuscript (in our notes marked E, in Par. Ben. 2, D.), which the Parisian Editor describes thus: *Quorum* (of six MSS. on the Acts) *antiquissimus, olim Colb. nunc Reg. 729, sec. X., nitide et accurate scriptus, desinit in hom. quinquagesima.* (This is a mistake; it reaches to the end of the 55th.) Of the other MSS. he assigns A. B. C. (No. 725, 6, 7.) to the twelfth, fourteenth, and thirteenth centuries respectively. These, and a copy in the Library of New College (N), contain the *old text*. Two others D, F, (728, and 78 suppl.) exhibit a text compiled from old and new, and with alterations peculiar to itself. Of the six Parisian MSS. a full collation was made for ‘the Library of the Fathers:’ of N, we have at present but a partial collation.

The Ms. E came into the hands of Erasmus, and from it he made his Latin version, down to the end of Hom. 53, and there for some reason which is not explained he goes off to the other text, of which he has nowhere taken notice in the preceding Homilies. Of this work he says in an Epistle to Tonstal Bishop of Durham: *Ex Chrysostomo in Acta veterarum homilias tres; cuius operæ me pœnituit, cum nihil hic viderem Chrysostomi. Tuo tamen hortatu recepi codicem in manum; sed nihil unquam legi indoctius. Ebrius ac stertens scriberem meliora. Habet frigidos sensiculos nec eos satis commode potest explicare.* In his Preface, however, he considerably abates the severity of this censure, and contents himself with hinting a doubt whether the work be St. Chrysostom’s: *quod stylus concisum quiddam et abruptum habeat, id quod a phrasi Chrysostomi videtur alienum: si docti*

*tamen censebunt opus Chrysostomo dignum, libenter hoc ego quicquid est suspicionis ponam.*

Of the Greek text, the *editio princeps*, that of Commelin, professes to be formed from manuscripts *Biblioth. Palatinæ Bavaræ, Augustanæ, Pistorianæ*, of which at present we are unable to give any account. Perhaps Commelin's leading Ms. was of a composite order: such however is his text; for it occasionally deserts E, to which, as a general rule, it closely adheres. This was inconsistent, for the circumstances of the two texts are such, that one or other ought to be followed throughout. There can be no valid reason for alternating between the two: for they are not different reports of the same matter, such that between them one might hope to approximate to the truth: the one is a refashionment of the other, and where it differs, it does so, not because its framer had a more correct report of the Sermons, but because he wished to improve upon the materials which lay before him in the other text.

Commelin's text, in substance, is retained in all the subsequent editions. Savile, from the New College Ms. has corrected words and phrases here and there, but in the main his text is still that of the *editio princeps*. (He describes it as composed from the New College Ms., another belonging to J. A. de Thou (Thuanus), *et tertio non ita pridem excuso in Germania*.) The edition of Morel (which commonly goes under the name of Fronto Ducæus) repeats Commelin, but without Savile's emendations: and the Benedictines (here not Montfaucon), though they profess to have collated the Parisian MSS, have reprinted with but slight improvements, and with not a few disimprovements, the text of Morel. In the Parisian reprint of the Benedictine Chrysostom, (Par. Ben. 2.) the Editor has occasionally, but not constantly, recurred to the manuscripts, rarely gives the preference to the text of A. B. C. and constantly assumes the inferiority of those copies, in contents and authenticity as well as in antiquity, to the manuscript (E), which furnished the Latin version of Erasmus, and in

substance, as we have explained, the printed text of the original.

Had the Editors collated the manuscript copies of these Homilies—a labour from which they, or those whom they employed, seem to have shrunk—they would probably have reversed their estimate of the relative value of the two recensions. The general superiority of the other text in point of sense and coherence, notwithstanding its frequent abruptness and uncouthness, is too evident to be called in question. Had they also collated the Catena, OEcumenius, Theophylact, and the Scholia, they would have found the external testimony to be coincident with the internal evidence to the higher antiquity as well as greater authenticity of the text which (for the most part unknown) they rejected. It would have been seen that this, besides being, with all its faults, incomparably better, was the older of the two; and that the other could claim no higher antiquity than that of the manuscript (said to be of the tenth century) in which it appears: that it is the work of some scribe, who, offended by the manifest abruptness and ruggedness of the earlier text, set himself to smooth out the difficulties, and to make it read more easily. For this is clearly the true state of the case. With this view, the scribe sometimes alters words and phrases, sometimes transposes: often omits, where he found something that he did not understand, oftener still amplifies, or rather dilutes: and interpolates matter which sometimes is demonstrably borrowed with little disguise from the Catena (see p. 251, note i; 617, note c; 619, note f); or which, when it is his own, is little worth. In short, he has thought more of sound than of sense, and if he could make a passage run smoothly to the ear, has given himself little concern whether St. Chrysostom was likely to have so thought, or so expressed himself. The notes appended to our Translation will abundantly substantiate this censure. To have noted all the variations, either of the printed text, or of E alone, would have been a task as unprofitable as it was wearisome: perhaps as it is, we have given more

than enough to vindicate the claims of the older text. If any one desires larger materials for comparison, Erasmus's Latin version, which, except in the two last Homilies, keeps close to E, will shew that the text which we represent in our Translation is, with all its imperfections, incomparably the better of the two. Even if it were otherwise, and were the alterations not, as they mostly are, disfigurements, but, considered in themselves, decided improvements, still our duty was plain: the text which came to us accredited by all the testimony known to be extant, we were not at liberty to reject in favour of an alien recension, unknown to the Ancients, and, as far as our evidence goes, unheard of before the tenth century. Therefore, in forming the text for this Translation we have entirely dismissed E, except where it has preserved readings which came strictly under the description of 'various readings.'

But while confining ourselves to that older text, we were not to leave unnoticed its more patent defects and errors. We could not but perceive, that we had before us an unrevised report of St. Chrysostom's Sermons, which, especially in the Expositions, was frequently imperfect—sometimes, indeed, little more than a set of rough notes thrown together with, apparently, little or no attempt at arrangement. So far as this imperfection was caused by the reporter's negligence or incapacity, there was no remedy: and leaving the matter as we found it, or, at most, inserting in the text the marks of a *lacuna*, we have only ventured, in the notes, to surmise what may have been the general purport of St. Chrysostom's remarks. In other places, where the defects of our sources seemed to be rather chargeable upon the redactor, we have sought to apply a remedy, sometimes, but rarely, by conjectural emendation; very often by inserting portions of sacred text or other connecting matter in [ ], and also by transposing parts which had fallen out of their true order. For it seems that the original transcript from the reporter's

notes was defective in these two regards. (1) The reporter would frequently omit to note in his tablets the *κείμενον* or some other text of Scripture, or would indicate it in the shortest possible way by a word or two at the beginning and ending of the passage, intending to insert it afterwards at his leisure. It appears, however, that in many places this was either not done at all, or done in the wrong place. Hence, where the text seemed incurably defective or perplexed, we have often been able to restore coherency by the simple expedient of inserting texts which were omitted, or else, by removing the texts altogether, and redistributing them among the comments. Almost any page of the Translation, especially in the Recapitulations, will illustrate this remark.

(2) It often happens, that the order of the comments both in the first and in the second exposition (or recapitulation), does not follow the order of the texts. Of course the Preacher might be supposed to have sometimes returned upon his own steps, but it was scarcely conceivable that St. Chrysostom should have delivered an Exposition perplexed, as we often found it, by disjointed remarks thrown together without the slightest method. It was necessary therefore to consider whether it might not be possible to educe something like connected exposition, by assuming that the reporter's notes had been transcribed from his tablets in a wrong order. Where it could be seen that one sentence or portion was given as comment on such a verse, another on some other verse, and so on, some clue to the true order was given us in the sequence of the texts themselves. Even so, the difficulties which beset this part of our task were greater than can be readily estimated by any one who has not tried it. Sometimes the complication resisted all attempts at disentanglement. We are far from supposing that we have done all that might have been done in this way: but it is hoped that the labour which has been bestowed has not been altogether wasted, and that the restoration will carry with it its own evidence.

And as in these attempts we have indicated by letters the order in which the trajected parts lie in the manuscripts, the reader in every case has the means of forming his own judgment. In the first seventeen Homilies, we have only now and then resorted to this method: not because it was less needed there, but because we had not then so clearly perceived what was the state of the case, and what was practicable in this way. The eighteenth furnishes a remarkable instance, p. 256—259. Let any one read it in the order denoted by the letters, i. e. the six parts marked (*a*) consecutively, then the seven parts marked (*b*), inserting in the third of the latter (see note s) the comment on v. 25, from page 259, (“*And they when they had testified*” etc. to “when the Samaritans believed”), and he will have the entire ‘recapitulation’ or second exposition of the history of the Samaritans and Simon Magus as it appears in the MSS.—which he will plainly perceive could not have proceeded in that form from St. Chrysostom. The same matter, read as we have arranged it, will be found to form a continuous exposition, not indeed perfect, for the dislocated state into which it had fallen seems to have led to further corruptions on the part of the scribes: but at any rate coherent, and with the parts fitting into each other. Moreover, if the fourteen parts, as here arranged, be numbered 1, 2, 3, &c. it will be seen that the order in which they lie in the MSS. is 1, 3, 5: 8, 10, 12: 2. 4. 6: 14: 7. 9. 11. 13. whence it seems that the derangement proceeded by some kind of method. The like was often found to be the case in subsequent instances. In p. 505, the trajection is 1. 3. 5. 7. 9. 11. 13: 2. 4. 6. 8. 10. 12: i. e. the transcriber missed the alternate portions, and brought them all together at the end. In p. 505, (before the series just noticed,) and 575, it is 3. 2. 1. and in 374, 4. 3. 2. 1, i. e. three, and four, parts read in reverse order. In a great number of instances the transposition is only of two parts, 2. 1: sometimes repeated as in 519, 2. 1: 1: 2. 1; 516, 2. 1: 1: 2. 1: 2. 1; 430, 2, 1: 1:

2. 1: 1: 2. 1: 1: 2. 1. A form of frequent occurrence is 2. 4. 1. 3, as in 416, 485, 496, 544; and combined with others as in 470, 2. 4. 1. 3 : 2. 1; in 607, 2. 1: 1: 2. 4. 1. 3, and 404, 2. 1: 1: 2. 4. 1. 3: 2. 1. There is the like regularity in the scheme 2. 1. 4. 3, p. 277; and 3. 1. 4. 2, p. 476, 669. In the last Homily, which is extremely confused, the trajectio seems to yield this very regular scheme, 2. 4. 6. 1. 3. 5: 1: 5. 3. 1. 6. 4. 2. In other instances where the trajectio is less regular, or does not seem to follow a rule, as in 332, 4. 1. 3. 2; 334, 3. 2. 4. 1; 533, 4. 6. 1. 3. 5. 7. 2. 8; 553, 2. 1. 4. 8. 5. 3. 6. 9. 7; and in 662, 703, 714, (on which three see the notes,) the transcriber may have gone wrong on other grounds, and not, as in the generality of instances, from mistaking the order in which the reporter had set the matter on his tablets. The trajections we have attempted to remedy occur mostly in the expository parts. In the *Ethica* it often appeared to us, that the coherency might be greatly improved by transposition, but the evidence of the true order was more precarious here, than where the sequence of the texts furnished a clue; in these parts, therefore, we have rarely ventured upon applying this remedy (see p. 463, 548, 549, and 669).

In these ways it is hoped that something has been done towards presenting these Homilies in a form nearer to that in which they were delivered, than the form in which they are exhibited in the unadulterated manuscripts, much more in the printed editions. The task was arduous, and we are far from supposing that our labours have always been successful; but at least we have not spared pains and diligence. The Translation was a work only less difficult than the reconstruction of the text. Here again much indulgence is needed on the score of the difficulty of producing a version, which, while it represented the original with its roughnesses and defects, should not be altogether unreadable. We have attempted, however, to give faithfully, though not always literally, the sense, or what seemed to be the sense, of our materials. Where any thing is added

merely for necessary explanation or connexion, it is enclosed in ( ): the parts in [ ], as above explained, are the additions required for completion of the text.

As a commentary on the *Acts of the Apostles*, this Work stands alone among the writings of the first ten centuries. The Expositions of St. Clement of Alexandria (in the *Hypotyposes*), of Origen, of Diodorus of Tarsus, and St. Chrysostom's teacher, Theodore of Mopsuestia, as well as of Ammonius and others whose materials are used in the Catena, have perished. Those who are acquainted with the characteristic qualities of St. Chrysostom's exegesis, will perceive here also the same excellencies which mark his other expository works—especially the clear and full exposition of the historical sense, and the exact appreciation of the rhetorical momenta in the discourses of St. Peter, St. Stephen, St. James, and St. Paul, as recorded in the *Acts*. Of the *Ethica* it is perhaps not too much to affirm, that not the most finished work of St. Chrysostom will be found to furnish more of instruction and interesting *matter* (apart from the expression) than will be found in these Homilies, on the religious and moral subjects of which they treat: for example, On the delay of Baptism, On spiritual indolence and excuses derived from the cessation of Miraculous Grace, On the nature and uses of Miracles, On Prayer, On the Study of the Scriptures, On Alms, On Anger and Gentleness, Against Oaths and Swearing, and many others. Nor does any work exhibit a livelier portraiture of the character and life of the great Preacher and Bishop, and of the manners of the times in which his lot was cast.

## CONTENTS.

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### HOMILY XXIX.

Page 401.

Acts xiii. 16, 17.

*Then Paul stood up, and beckoning with his hand said, Men of Israel, and ye that fear God, give audience. The God of this people of Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with an high arm brought He them out of it.*

### HOMILY XXX.

Page 415.

Acts xiii. 42.

*And as they were going out, they besought that these words might be spoken unto them on the following sabbath.*

### HOMILY XXXI.

Page 429.

Acts xiv. 14, 15.

*Which when the Apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out, and saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein.*

## HOMILY XXXII.

Page 442.

Acts xv. 1.

*And certain men which came down from Judea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved.*

## HOMILY XXXIII.

Page 452.

Acts xv. 13—15.

*And after they had held their peace, James answered, saying, Men and brethren, hearken unto me: Symeon hath declared how God at the first did visit the Gentiles, to take out of them a people for His name. And to this agree the words of the prophets.*

## HOMILY XXXIV.

Page 468.

Acts xv. 35.

*Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also.*

## HOMILY XXXV.

Page 483.

Acts xvi. 13, 14.

*And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul.*

## HOMILY XXXVI.

Page 492.

Acts xvi. 25, 26.

*And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken, and immediately all the doors were opened, and every one's bands were loosed.*

## HOMILY XXXVII.

Page 502.

Acts xvii. 1, 2, 3.

*Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews: and Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the Scriptures, opening and alleging that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ.*

## HOMILY XXXVIII.

Page 512.

Acts xvii. 16, 17.

*Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry. Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him.*

## HOMILY XXXIX.

Page 528.

## Acts xvii. 32—34. xviii. 1.

*And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this matter. So Paul departed from among them. Howbeit certain men clave unto him, and believed: among the which was Dionysius the Areopagite, and a woman named Damaris, and others with them. After these things Paul departed from Athens, and came to Corinth.*

## HOMILY XL.

Page 540.

## Acts xviii. 18.

*And Paul after this tarried there yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila; having shorn his head in Cenchrea: for he had a vow.*

## HOMILY XLI.

Page 552.

## Acts xix. 8, 9.

*And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God. But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus.*

## HOMILY XLII.

Page 568.

Acts xix. 21—23.

*After these things were ended, Paul purposed in the Spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome. So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus; but he himself stayed in Asia for a season. And the same time there arose no small stir about that way.*

## HOMILY XLIII.

Page 581.

Acts xx. 1.

*And after the uproar was ceased, Paul called unto him the disciples, and embraced them, and departed for to go into Macedonia.*

## HOMILY XLIV.

Page 590.

Acts xx. 17—21.

*And from Miletus he sent to Ephesus, and called the elders of the Church. And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears, and temptations, which beset me by the lying in wait of the Jews: and how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.*

## HOMILY XLV.

Page 602.

Acts xx. 32.

*And now, brethren, I commend you to God, and to the word of His grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.*

## HOMILY XLVI.

Page 614.

Acts xxi. 18, 19.

*And the day following, Paul went in with us unto James: and all the elders were present. And when he had saluted them, he declared particularly what things God had among the gentiles by his ministry.*

## HOMILY XLVII.

Page 624.

Acts xxi. 39, 40.

*But Paul said, I am a man which am a Jew of Tarsus, a city in Cilicia, a citizen of no mean city: and I beseech thee, suffer me to speak unto the people. And when he had given him licence, Paul stood on the stairs, and beckoned with the hand unto the people. And when there was made a great silence, he spake unto them in the Hebrew tongue, saying.*

## HOMILY XLVIII.

Page 635.

Acts xxii. 17—20.

*And it came to pass, that, when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance ; and saw him saying unto me, Make haste, and get thee quickly out of Jerusalem : for they will not receive thy testimony concerning Me. And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on Thee : and when the blood of Thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him.*

## HOMILY XLIX.

Page 647.

Acts xxiii. 6—8.

*But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee : of the hope and resurrection of the dead I am called in question. And when he had so said, there arose a dissension between the Pharisees and the Sadducees : and the multitude was divided. For the Sadducees say that there is no resurrection, neither angel, nor spirit : but the Pharisees confess both.*

## HOMILY L.

Page 658.

Acts xxiii. 31, 32, 33.

*Then the soldiers, as it was commanded them, took Paul, and brought him by night to Antipatris. On the morrow they left the horsemen to go with him, and returned to the castle : who, when they came to Cæsarea, and delivered the epistle to the governor, presented Paul also before him.*

## HOMILY LI.

Page 671.

Acts xxiv. 22, 23.

*And when Felix heard these things, having more perfect knowledge of that way, he deferred them, and said, When Lysias the tribune shall come down, I will know the uttermost of your matter. And he commanded a centurion to keep Paul, and to let him have liberty, and that he should forbid none of his acquaintance to minister or come unto him.*

## HOMILY LII.

Page 684.

Acts xxv. 23.

*And on the morrow, when Agrippa was come, and Bernice, with great pomp, and was entered into the place of hearing, with the chief captains, and principal men of the city, at Festus' commandment Paul was brought forth.*

## HOMILY LIII.

Page 699.

Acts xxvi. 30—32.

*And when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them: and when they were gone aside, they talked between themselves, saying, This man doeth nothing worthy of death or of bonds. Then said Agrippa unto Festus, This man might have been set at liberty, if he had not appealed unto Cæsar.*

## HOMILY LIV.

Page 710.

Acts xxviii. 2, 3.

*And the barbarous people shewed us no little kindness; for they kindled a fire, and received us every one, because of the present rain, and because of the cold. And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat, and fastened on his hand.*

## HOMILY LV.

Page 720.

Acts xxviii. 17—20.

*And it came to pass, that after three days Paul called the chief of the Jews together: and when they were come together, he said unto them, Men and brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans. Who, when they had examined me, would have let me go, because there was no cause of death in me. But when the Jews spake against it, I was constrained to appeal unto Cæsar; not that I had ought to accuse my nation of. For this cause therefore have I called for you, to see you, and to speak with you; because that for the hope of Israel I am bound with this chain.*



## HOMILY XXIX.

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ACTS XIII. 16, 17.

*Then Paul stood up, and beckoning with his hand said, Men of Israel, and ye that fear God, give audience. The God of this people of Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with an high arm brought He them out of it.*

BEHOLD Barnabas giving place to Paul—how should it be otherwise?—to him whom he brought from Tarsus; just as we find John on all occasions giving way to Peter: and yet Barnabas was more looked up to than Paul: true, but they had an eye only to the common advantage. *Then Paul stood up*, it says;—this<sup>a</sup> was a custom of the Jews—*and beckoned with his hand*. And see how he prepares the way beforehand for his discourse: having first praised them, and shewed his great regard for them in the words, *ye that fear God*, he so begins his discourse. And he says not, Ye proselytes, since it was a term of disadvantage<sup>b</sup>. *The God of this people chose our fathers: and the people*—See, he calls God Himself *their* God peculiarly, Who is the common God of men; and shews how great from the first were His benefits, just as Stephen does. This they do to teach them, that now also God has acted after the same custom, in sending His own Son: as (Christ) Himself (does) in the parable of the vineyard—*And [the people]*, he says, *He Luke 20, 13.*

<sup>a</sup> i. e. for one of the congregation to expound or preach: or perhaps rather, to preach standing, not sitting, as Christian Bishops did for their sermons. We have transposed the comment to its proper place.—Mod. t. adds, “Where-

fore he too in accordance with this discourses to them.”

<sup>b</sup> ἐπερ ἦν συμφορᾶς θνοῦ, in regard that a proselyte might be deemed inferior to a Jew of genuine descent, “a Hebrew of the Hebrews.”

**HOMIL. exulted when it sojourned in the land of Egypt**—and yet the **XXIX.** contrary was the case<sup>c</sup>: true, but they increased in numbers; moreover, the miracles were wrought on their account: *and with an high arm brought He them out of it.* Of these things, (the wonders) which were done in Egypt, the prophets are continually making mention. And observe, how he passes over the times of their calamities, and nowhere brings forward their faults, but only God's kindness, leaving those v. 18. for themselves to think over. *And about the time of forty years suffered He their manners in the wilderness.* Then v. 19. the settlement. *And when He had destroyed seven nations in the land of Canaan, He divided their land to them by lot.* v. 20. And the time was long; four hundred and fifty years. *And after that He gave unto them judges about the space of four hundred and fifty years, until Samuel the prophet.* Here he shews that God varied His dispensations towards them v. 21. (at divers times). *And afterward they desired a king:* and (still) not a word of their ingratitude, but throughout he speaks of the kindness of God. *And God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the v. 22.23. space of forty years.* *And when He had removed him, He raised up unto them Darid to be their king:* to whom also He gave testimony, and said, *I have found David the son of Jesse, a man after Mine own heart, which shall fulfill all My will. Of this man's seed hath God according to His promise raised unto Israel a Saviour, Jesus.* This was no small thing that Christ should be from David. Then John v. 24.25. bears witness to this: *When John had first preached before His coming the baptism of repentance to all the people of Israel. And as John fulfilled his course, he said, Whom think ye that I am? I am not He. But, behold, there cometh one after me, whose shoes of His feet I am not*

<sup>c</sup> καὶ μὴν τοῦντας γέγονεν. Here also we have transposed the comment to the clause to which it belongs. In the Edd. it comes after *And with a high arm, etc.* whence Ben. mistaking its reference says, “i. e., if I mistake not, God brought them out of Egypt, that He might bring them into the Land of Promise: but, for their wickedness, *the contrary befell;* for the greatest

part of them perished in the wilderness.” It plainly refers to *ὕψωσεν—* i. e. how is it said, that He exalted them in Egypt, where, on the contrary, they were brought low? This is true—but He did exalt them by increasing them into a great multitude, and by the miracles which He wrought on their behalf.

worthy to loose. And John too not merely bears witness <sup>ACTS</sup> (to the fact), but (does it in such sort that) when men were <sup>XIII.</sup> 16—41. bringing the glory to him, he declines it: for it is one thing (not to affect) an honour which nobody thinks of offering; and another, to reject it when all men are ready to give it, and not only to reject it, but to do so with such humility. *Men and brethren, children of the stock of Abraham, and v.26-28. whosoever among you feareth God, to you is the word of this salvation sent. For they that dwell at Jerusalem, and their rulers, because they knew Him not, nor yet the voices of the prophets which are read every sabbath-day, they have fulfilled them in condemning Him. And though they found no cause of death in Him, yet desired they Pilate that He should be slain.* On all occasions we find them making a great point of shewing this, that the blessing is peculiarly theirs, that they may not flee (from Christ), as thinking they had nothing to do with Him, because they had crucified Him. *Because they knew Him not,* he says: so that the sin was one of ignorance. See how he gently makes an apology even on behalf of those (crucifiers). And not only this: but he adds also, that thus it must needs be. And <sup>d</sup> how so? [By condemning Him, they fulfilled the voices of the prophets.] Then again from the Scriptures. *And when v.29-31. they had fulfilled all that was written of Him, they took Him down from the tree, and laid Him in a sepulchre. But God raised Him from the dead. And He was seen many days of them which came up with Him from Galilee to Jerusalem, who are His witnesses unto the people—that He rose again. And we declare unto you glad tidings, how that v.32-39. the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that He hath raised up Jesus again; as it is also written in the second Psalm, Thou art My Son, this day have I begotten Thee. And as concerning that He raised Him up from the dead,*

<sup>d</sup> Καὶ πόθεν ὅτι ἀνέστη φησι καὶ τὸν λαὸν ὅτι ἀνέστη. The mod. t. μάρτυρες εἰσιν. Εἴτα πάλιν ἀπὸ τῶν “And that no man may say, And γραφῶν, followed by vv. 29—37. We whence is this manifest that He read, καὶ πόθεν; ὅτι [τὰς φωνὰς τῶν rose again? He says that (word), τροφ., κρίνωντες τοῦτον ἐκλήρωσαν.] And are His witnesses. Then again Εἴτα πάλιν ἀπὸ τ. γρ. vv. 29—31. He presses them from the Scriptures, ending, καὶ μάρτυρες αὐτοῦ εἰσιν πρὸς vv. 29—37.”

**HOMIL.** now no more to return to corruption, *He said on this wise,*  
**XXIX.** *I will give you the sure mercies of David.* Wherefore he saith also in another Psalm, *Thou shalt not suffer Thine Holy One to see corruption.* For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption: but He, Whom God raised again, saw no corruption. Be it known unto you therefore, men and brethren, that through this Man is preached unto you the forgiveness of sins: and by Him all that believe are justified from all things, from which ye could not be justified by the law of Moses. Observe<sup>v. 40.41.</sup> how Paul here is more vehement in his discourse: we nowhere find Peter saying this. Then too he adds the terrifying words: *Beware therefore, lest that come upon you, which is spoken of in the prophets; Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.*

- [2.] (a) Observe<sup>v. 23.</sup> how he twines (the thread of) his discourse (alternately) from things present, from the prophets. [Thus,] from<sup>e</sup> (this man's) seed according to the promise:—(c) the name of David was dear to them; well then, is it not (a thing to be desired) that a son of his, he says, should be their king?—(b) then he adduces John: [then] again [the prophets], where he says, *By condemning they fulfilled,* [and again], *All that was written:* then the Apostles as

<sup>e</sup> This comment, which in the MSS. and Edd. is inserted after v. 37, refers to the following verses 38. 39. i. e. to what is there said of the insufficiency of the Law for justification: we have therefore transposed it.

In the old text the parts lie in the order here shewn by the letters *a*, *b*, &c. The confusion may be explained by the scribe's copying in the wrong order from the four pages of his tablets: viz. in the first place, in the order 1, 3, 2, 4: then 2, 4, 1, 3: and lastly, 2, 1. In the modern text, a different arrangement is attempted by which all is thrown into worse confusion. Thus it was not perceived that Chrys. having in a cursory way read through vv. 24—41. begins his exposition in detail with the remark of the Apostle's passing

and repassing from the Old to the New Test. and vice versa, viz. alleging first the Promise, then John, then the Prophets, then the Apostles, then David and Isaiah, vv. 24—34: then comments upon the matters contained in these and the following verses, and then as usual goes over the whole again in a second exposition. Now the innovator makes the recapitulation begin immediately after (a), commencing it at v. 26. and collecting the comments in this order: vv. 26—32: vv. 24—36: vv. 17—41.

<sup>g</sup> The transposition of the part (c), makes this read in the MSS. and Edd. as if it were parallel with ἀπὸ τῶν παρόταν (i. e. New Testament facts), ἀπὸ τῶν Προφητῶν (Old Testament testimonies).

witnesses of the Resurrection: then David bearing witness. <sup>ACTS</sup>  
 For neither the Old (Testament proofs) seemed so cogent <sup>XIII.</sup>  
when taken by themselves as they are in this way, nor yet <sup>16-41.</sup>  
the latter testimonies apart from the former: wherefore he  
makes them mutually confirm each other. [Men and bre- v. 26.  
thren, etc.] For since they were possessed by fear, as  
having slain Him, and conscience made them aliens, (the  
Apostles) discourse not with them as unto Christicides,  
neither as putting into their hands a good which was not  
theirs, but one peculiarly their own. (d) [For they that  
dwell at Jerusalem, and their rulers: as much as to say,  
not ye, but they:] and again, [apologising even for those,]  
Because they knew Him not, and the voices of the Prophets  
which are read every sabbath-day, in condemning Him, they  
fulfilled them. A great charge it is against them that they  
continually hearing heeded not. But no marvel: for what  
was said above concerning Egypt and the wilderness, was  
enough to shew their ingratitude. And observe how this  
Apostle also, as one moved by the Spirit Himself<sup>b</sup>, con-  
tinually preaches the Passion, the Burial. (g) Having  
taken Him down from the tree. Observe, what a great  
point they make of this. He speaks of the manner of  
His death. Moreover they bring Pilate (conspicuously)  
forward, that (the fact of) the Passion may be proved by  
the mention of the tribunal (by which He was condemned),  
but at the same time, for the greater impeachment of those  
(His crucifiers), seeing they delivered Him up to an alien.  
And he does not say, They made a complaint<sup>1</sup> (against Him),<sup>1</sup>  
but, They desired, though having found no cause of death<sup>χον, as</sup>  
(in Him), that He should be slain. (e) Who appeared, he<sup>ἐπερι-</sup>  
says, for many days to them that came up with Him from<sup>Rom.</sup>  
Galilee to Jerusalem. Instead of<sup>1</sup> \* \* [he says, Who are  
His witnesses unto the people, to wit,] The men which came  
up with Him from Galilee to Jerusalem. Then he produces  
Galilee to Jerusalem. Instead of<sup>1</sup> \* \* [he says, Who are  
His witnesses unto the people, to wit,] The men which came  
up with Him from Galilee to Jerusalem. Then he produces

<sup>b</sup> i. e. Though not one of the original witnesses, v. 31. yet, being one who has been moved or raised up, κεκυημένος, by the Spirit of Christ Himself, he preaches as they did, insisting much on the Passion, etc.

<sup>1</sup> Άντι τοῦ, Οἱ ἀνδρες οἱ συνανθύντες

κ. τ. λ. Perhaps the sense may be supplied thus: Άντι τοῦ, Οἱ πάτερες ἡμεῖς ἐσμεν μάρτυρες, ii. 32. οἱ ἡμεῖς μάρτυρες, iii. 16. Instead of saying as Peter does, “Whereof we are witnesses.”

**HOMIL.** David and Esaias bearing witness. *The faithful (mercies),* **XXIX.** the abiding (mercies), those which never perish. (*h*) Paul

loved them exceedingly. And observe, he does not enlarge on the ingratitude of the fathers, but puts before *them* what ch. vii. they must fear. For Stephen indeed with good reason does this, seeing he was about to be put to death, not teaching them; and shewing them, that the Law is even now on the point of being abolished: but not so, Paul; he does but threaten and put them in fear. (*f*) And he does not dwell long on these<sup>1</sup>, as taking it for granted that the word is of course believed; nor enlarge upon the greatness of their punishment, and assail that which they affectionately love, by shewing the Law about to be cast out: but dwells upon that which is for their good, (telling them) that great shall be the blessings for them being obedient, and great the evils being disobedient.

v. 16-21. But let us look over again what has been said. [*Ye men of Israel, etc.*] The Promise then, he says, the fathers received; ye, the reality. (*j*) And observe, he nowhere mentions right deeds of theirs, but (only) benefits on God's part: *He chose: Exalted: Suffered their manners:* these are no matters of praise to them: *They asked, He gave.* But David he does praise, (and him) only, because from

v. 22. him the Christ was to come. [*I have found David, the son of Jesse, a man after Mine own heart, which shall fulfil all My will.*] (*i*) Observe also, it is with praise (that he says of him), *David after that he had served the will of God:* just as Peter—seeing it was then the beginning of the Gospel—making mention of him, said, *Let it be permitted me to speak freely of the patriarch David.* Also, he does not say, Died,

ch. 2, 29. *but, was added to his fathers.* (*k*) [*Of this man's seed, etc.*] When John, he says, had first preached before His entry—

<sup>1</sup> *Kal οὐκ ἔγχροισει τούτοις*, as in the recapitulation on v. 40. 41. *καὶ θραῦ δὲ καὶ ὄντοιμενται.* Hence it is clear that *τούτοις* refers not to “the sure mercies of David,” as in Mrs. and Edd. (end of *e*), but to the threats and terrors (end of *h*). Below, for *ἀλλ' ἐπιτείνει τὴν κόλασιν* the sense of *ἐπιτείνει* (not as Ben. *minatur*, but *intentat*, ‘makes much of, aggravates, dwells upon the greatness of’), and the

whole scope of the passage, require us to read *οὐδὲ*. Then, *καὶ μετέρχεται* with the negative extending to the whole clause, “and (like Stephen) assail that which is dear to them, (viz. their preeminence as Jews,) by shewing the Law on the point of being cast out:” then, *ἀλλὰ* (so we restore for *καὶ*) *τῷ συμφ. ἐρδιατρ., but dwells,* &c.

by entry he means the Incarnation—*the baptism of repentance to all the people Israel*. Thus also John, writing his Gospel, continually has recourse to him: for his name was much thought of in all parts of the world. And observe, he does not say it [*Of this man's seed, etc.*] from himself, but brings John's testimony.

*Men and brethren, children of the stock of Abraham*—v. 26. he also calls them after their father—*unto you was the word of this salvation sent*. Here the expression, *Unto you*, does not mean, Unto (you) Jews, but it gives them a right to sever themselves from those who dared that murder. And what he adds, shews this plainly. *For, he says, they that dwell at Jerusalem, because they knew Him not*. And how, you will say, could they be ignorant, with John to tell them? What marvel, seeing they were so, with the Prophets continually crying aloud to them? Then follows another charge: *And having found no cause of death in Him*: in which v. 28. ignorance had nothing to do. For let us put the case, that they did not hold Him to be the Christ: why did they also kill Him? And *they desired of Pilate, he says, that He should be slain*. *And when they had fulfilled all that was written of Him*. Observe what a point he makes of shewing [3.] that the (whole) thing was a (Divine) Dispensation. See<sup>1</sup>, by saying what did they persuade men? (By telling them) that He was crucified? Why, what could be less persuasive than this? That He was buried—by them to whom it was promised that He should be salvation? that He who was buried forgives sins, yea, more than the Law (has power to do)? And (observe), he does not say, From which ye would not, but, *from which ye could not be justified by the Law of Moses*. Every one, he says: be who he may. For those (ordinances) are of no use, unless there be some benefit (accruing therefrom). This is why he brings in forgiveness

<sup>1</sup> Edd. “ But let us hear τι καὶ λέγοντες οἱ Ἀπόστολοι. Εἰπούσαν, διὰ τοῦτο προκείμενον, by saying what, by what announcement, the Apostles persuaded (men) that He was crucified.” For τι τοῦτον δικεῖ. B. has τὸ τ. δ. “(yea), what is more incredible still.” Both clauses must be read interrogatively.

The scope of the whole passage (which is obscure in the original) is, the supreme importance of the article of the Resurrection. Leave that out, and see what the preaching of the Apostles would have been; how it would have been received.

HOMIL. later: and shews it to be greater, when, the thing being  
XXIX. (otherwise) impossible, yet this is effected. *Who are His  
 witnesses, he says, unto the people*—the people that slew  
 Him. Who would never have been so, were they not  
 strengthened by a Divine Power: for they would never have  
 borne such witness to blood-thirsty men, to the very persons  
 v. 33. that killed Him. [But, *He hath raised up Jesus again:*]  
*This day,* he says, *I have begotten thee.* Aye, upon this the  
 rest follows of course. Why did he not allege some text by  
 which they would be persuaded that forgiveness of sins is by  
 Him? Because the great point with them was to shew, in  
 the first place, that He was risen: this being acknowledged,  
 v. 38. the other was unquestionable. *Through this man, nay more,*  
 by Him, *is remission of sins.* And besides, he wished to  
 bring them to a longing desire of this great thing. Well  
 then, His death was not dereliction, but fulfilling of Pro-  
 phesy.—For the rest, he puts them in mind of historical  
 facts, wherein they through ignorance suffered evils without  
 v. 41. number. And this he hints in the conclusion, saying, *Look,*  
*ye despisers, and behold.* And observe how, this being  
 harsh, he cuts it short. Let not that, he says, come upon  
 you, which was spoken for the others, that *I work a work*  
*which ye shall in no wise believe, though one declare it unto*  
*you.* Marvel not that it seems incredible: this very thing  
 was foretold from the first—that it would not be believed).  
*Behold, ye despisers,* as regards those who disbelieve in the  
 Resurrection.

This too might with reason be said to us<sup>m</sup>: [*Behold, ye  
 despisers.*] For the Church indeed is in very evil case,  
 although ye think her affairs to be in peace. For the  
 mischief of it is, that while we labour under so many evils,  
 we do not even know that we have any. ‘What sayest thou?  
 We are in possession of our Churches, our Church-property,  
 and all the rest, the services are held, the congregation  
 comes to Church every day<sup>n</sup>.’ True, but one is not to judge  
 of the state of a Church from these things. From what  
 then? Whether there be piety, whether we return home

<sup>m</sup> We have transposed this clause from before, “Behold, etc.” preceding.

<sup>n</sup> Mod. t. needlessly adds, *Kai kara-*  
*φροντίζει;* “And do we make light of  
 these things?”

with profit each day, whether reaping some fruit, be it much or little, whether we do it not merely of routine and<sup>1</sup> for the formal acquittance of a duty. Who has become a better man by attending (daily) service for a whole month? That is the point: otherwise the very thing which seems to bespeak a flourishing condition (of the Church), does in fact bespeak an ill-condition, when all this is done, and nothing comes of it. Would to God (that were all), that nothing comes of it: but indeed, as things are, it turns out even for the worse. What fruit do ye get from your services? Surely if you were getting any profit by them, ye ought to have been long leading the life of true<sup>2</sup> wisdom, with so many Prophets<sup>2 τῆς</sup> twice in every week discoursing to you, so many Apostles,<sup>φιλοσο-</sup><sup>φίας</sup> and Evangelists, all setting forth the doctrines of salvation, and placing before you with much exactness that which can form the character aright. The soldier by going to his drill, becomes more perfect in his tactics: the wrestler by frequenting the gymnastic ground becomes more skilful in wrestling: the physician by attending on his teacher becomes more accurate, and knows more, and learns more: and thou—what hast thou gained? I speak not to those who have been members of the Church only a year, but to those who from their earliest age have been attending the services. Think you that to be religious is to be<sup>3</sup> παρα-constant in Church-going? This is nothing, unless we reap<sup>βάλλειν</sup> some fruit for ourselves: if (from the gathering together in<sup>τῇ συν-</sup>Church) we do not gather<sup>4</sup> something for ourselves, it were<sup>4 συνδ-</sup>better to remain at home. For our forefathers built the<sup>γομένη</sup> Churches for us, not just to bring us together from our private houses and shew us one to another: since this could have been done also in a market-place, and in baths, and in a public procession:—but to bring together learners and teachers, and make the one better by means of the other. With us it has all become mere customary routine, and formal discharge of a duty: a thing we are used to; that is all. Easter comes, and then great the stir, great the hubbub, and crowding of—I had rather not call them human beings, for their behaviour is not commonly human. Easter goes, the tumult abates, but then the quiet which succeeds is again fruitless of good. ‘Vigils, and holy hymn-singing.’—

**HOMIL.** And what is got by these? Nay, it is all the worse. Many **XXIX.** do so merely out of vanity. Think how sick at heart it must make me, to see it all like (so much water) poured into a cask with holes in it! But ye will assuredly say to me, We know the Scriptures. And what of that? If ye exemplify the Scriptures by your works, that is the gain, that the profit. The Church is a dyer's vat: if time after time perpetually ye go hence without receiving any dye, what is the use of coming here continually? Why, the mischief is all the greater. Who (of you) has added ought to the customary practices he received from his fathers? For example: such an one has a custom of observing the memorial of his mother, or his wife, or his child: this he does whether he be told or whether he be not told by us, drawn to it by force of habit and conscience. Does this displease thee, you ask? God forbid: on the contrary, I am glad of it with all my heart: only, I would wish that he had gained some fruit also from our discoursing, and that the effect which habit has, were also the effect as regards us<sup>o</sup> (your teachers)—the superinducing of another habit. Else why do I weary myself in vain, and talk uselessly, if ye are to remain in the same state, if the Church

[4.] services work no good in you? Nay, you will say, we pray.  
**Matt. 7.** And what of that? *Not every one that saith unto Me, Lord,*

**21.** *Lord, shall enter into the Kingdom of heaven: but he that doeth the will of My Father which is in heaven.* Many a time have I determined to hold my peace, seeing no benefit accruing to you from my words; or perhaps there does accrue some, but I, through insatiableness and strong desire, am affected in the same way as those that are mad after riches. For just as they, however much they may get, think they have nothing; so I, because I ardently desire your salvation, until I see you to have made good progress, think nothing done, because of my exceeding eager desire that you should arrive at the very summit. I would that this were the case, and that my eagerness were

<sup>o</sup> Τούτο καὶ ἐφ' ἡμῶν γενέσθαι, ἔτει. the meaning is, “where habit works, *par* ἀπίσταχθῆναι συνήθειαν. Morel. this is the effect (in the case of Ben. ἐφ' ἡμῶν, “By our means,” idque habit): I wish it were so in the case unum probandum, Ed. Par. but ἐφ’ of us (where we work).” *ἡμῶν* is not as he renders it, *in nobis*;

in fault, not your sloth: but I fear I conjecture but too <sup>ACTS</sup>  
rightly. For ye must needs be persuaded, that if any <sup>XIII.</sup>  
<sup>16—41.</sup> benefit had arisen in all this length of time, we ought ere  
now to have done speaking. In such case, there were no  
need to you of words, since both in those already spoken  
there had been enough said for you<sup>p</sup>, and you would be  
yourselves able to correct others. But the fact, that there  
is still a necessity of our discoursing to you, only shews,  
that matters with you are not in a state of high perfection.  
Then what would we have to be brought about? for one  
must not merely find fault. I beseech and entreat you not  
to think it enough to have invaded<sup>q</sup> the Church, but that  
ye also withdraw hence, having taken somewhat, some  
medicine, for the curing of your own maladies: and, if  
not from us, at any rate from the Scriptures, ye have  
the remedies suitable for each. For instance, is any pas-  
sionate? Let him attend to the Scripture-readings, and  
he will of a surety find such either in history or ex-  
hortation. In exhortation, when it is said, *The sway of* <sup>Ecclus.</sup>  
*his fury is his destruction*; and, *A passionate man is not* <sup>1, 22.</sup>  
*seemly*; and such like: and again, *A man full of words* <sup>Prov. 11,</sup>  
*shall not prosper*; and Christ again, *He that is angry* <sup>Ps. 140,</sup>  
*with his brother without a cause*; and again the Prophet, <sup>Matt. 5,</sup>  
*Be ye angry, and sin not*; and, *Cursed be their anger, for* <sup>22.</sup>  
*it was fierce*. And in histories, as when thou hearest of <sup>Gen. 49,</sup>  
Pharaoh filled with much wrath, and the Assyrian. Again,  
is any one taken captive by love of money? let him hear,  
that *There is not a more wicked thing than a covetous man*: <sup>Ecclus.</sup>  
*for this man setteth even his own soul for sale*; and how <sup>10, 9.</sup>  
Christ saith, *Ye cannot serve God and mammon*; and the <sup>Matt. 6,</sup>  
Apostle, that *the love of money is the root of all evil*; and <sup>24.</sup>  
the Prophet, *If riches flow in, set not your heart upon* <sup>1 Tim. 6,</sup>  
*them*; and many other like sayings. And from the histories <sup>10.</sup>  
thou hearest of Gehazi, Judas, the chief scribes, and that <sup>Ps. 62,</sup>  
*gifts blind the eyes of the wise*. Is another proud? Let <sup>Exod.</sup>  
<sup>23, 8, and</sup> <sup>Deut.</sup> <sup>16, 19.</sup>

<sup>p</sup> Mod. t. "Having been so suffi-  
ciently spoken, that ye are able to  
correct others, εἴγε ἀπότων ὥφελει  
τις ὑμῶν προσεγγίστη, since in their  
absence some benefit accrued to you."

<sup>q</sup> οὐκεῖς εἰς Ἐκκλησίαν ἐμβάλλεται,

ἀλλ' ὅπως τι καὶ λαβόντες ἀναχωρήσε. (Above we had the phrase παραβάλλειν τὴν συνάξει.) Here the metaphor is taken from an invading army. So below, p. 414. μὴ ἐμβάλῃς εἰς ἄγοραν.

**HOMIL.** him hear, that *God resisteth the proud*; and, *Pride is the beginning of sin*; and, *Every one that hath a high heart, is impure before the Lord*. And in the histories, the devil, and all the rest. In a word, since it is impossible to recount all, let each choose out from the Divine Scriptures the remedies for his own hurts. So wash out, if not the whole at once, a part at any rate, part to-day, and part to-morrow, and then the whole. And with regard to repentance too, and confession, and almsgiving, and justice also, and temperance, and all other things, thou wilt find many examples. *For all these things*, says the Apostle, *were written for our admonition*. If then Scripture in all its discoursing is for our admonition, let us attend to it as we ought. Why do we deceive ourselves in vain? I fear it may be said of us also, that *our days have fallen short in vanity, and our years with haste*. Who from hearing us has given up the theatres? Who has given up his covetousness? Who has become more ready for almsgiving? I would wish to know this, not for the sake of vain-glory, but that I may be inspirited to more zeal, seeing the fruit of my labours to be clearly evident. But as things now are, how shall I put my hand to the work, when I see that for all the rain of doctrine pouring down upon you shower after shower, still our crops remain at the same measure, and the plants have waxed none the higher? Anon the time of threshing is at hand, (and) He with the fan. I fear me, lest it be all stubble: I fear, lest we be all cast into the furnace. The summer is past, the winter is come: we sit, both young and old, taken captive by our own evil passions. Tell not me, I do not commit fornication: for what art thou the better, if though thou be no fornicator thou art covetous? It matters not to the sparrow caught in the snare that he is not held tight in every part, but only by the foot: he is a lost bird for all that; in the snare he is, and it profits him not that he has his wings free, so long as his foot is held tight. Just so, thou art caught, not by fornication, but by love of money: but caught thou art nevertheless; and the point is, not *how* thou art caught, but *that* thou art caught. Let not the young man say, I am no money-lover: well, but perchance thou art a fornicator: and

then again what art thou the better? For the fact is, it is not possible for all the passions to set upon us at one and the same time of life: they are divided and marked off, and that, through the mercy of God, that they may not by assailing us all at once become insuperable, and so our wrestling with them be made more difficult. What wretched inertness it shews, not to be able to conquer our passions even when taken one by one, but to be defeated at each several period of our life, and to take credit to ourselves for those which (let us alone) not in consequence of our own hearty endeavours, but merely because, by reason of the time of life, they are dormant? Look at the chariot-drivers, do you not see how exceedingly careful and strict they are with themselves in their training-practice, their labours, their diet, and all the rest, that they may not be thrown down from their chariots, and dragged along (by the reins)?—See what a thing art is. Often even a strong man cannot master a single horse: but a mere boy who has learnt the art shall often take the pair in hand, and with ease lead them and drive them where he will. Nay, in India it is said that a huge monster of an elephant shall yield to a stripling of fifteen, who manages him with the utmost ease. To what purpose have I said all this? To shew that, if by dint of study and practice we can throttle into submission<sup>1</sup> even elephants and wild horses,<sup>1</sup> *άγχος μέρις* much more the passions within us. Whence is it that throughout life we continually fail (in every encounter)? We have never practised this art: never in a time of leisure when there is no contest, talked over with ourselves what shall be useful for us. We are never to be seen in our place on the chariot, until the time for the contest is actually come. Hence the ridiculous figure we make there. Have I not often said, Let us practise ourselves upon those of our own family before the time of trial? With our<sup>2</sup> servants at home<sup>2</sup> *ναῖδες*, we are often exasperated, let us there quell our anger, that in our intercourse with our friends we may come to have it easily under control. And so, in the case of all the other passions, if we practised ourselves beforehand, we should not make a ridiculous figure in the contests themselves. But now we have our implements and our exercises and our trainings for other things, for arts and feats of the palaestra,

HOMILY. but for virtue nothing of the sort. The husbandman would  
XXIX. not venture to meddle with a vine, unless he had first  
 been practised in the culture of it: nor the pilot to sit by  
 the helm, unless he had first practised himself well at it:  
 but we, in all respects unpractised, wish for the first  
 prizes! It were good to be silent, good to have no com-  
 munication with any man in act or word, until we were  
<sup>1 κατεν-</sup><sub>φρειν.</sub> able to charm<sup>1</sup> the wild beast that is within us. (The wild  
 beast, I say:) for indeed is it not worse than the attack  
 of any wild beast, when wrath and lust make war upon us?  
<sup>2 Μή</sup> Beware<sup>2</sup> of invading the market-place with these beasts,  
<sup>εμβαλῆς</sup><sub>εἰς ἀγο-</sub><sup>περ.</sup> until thou have got the muzzle well upon their mouths,  
 until thou have tamed and made them tractable. Those  
 who lead about their tame lions in the market-place, do you  
 not see what a gain they make of it, what admiration they  
 get, because in the irrational beast they have succeeded in  
 producing such tameness—but, should the lion suddenly  
 take a savage fit, how he scares all the people out of the  
 market-place, and then both the man that leads him about  
 is himself in danger, and if there be loss of life to others, it  
 is his doing? Well then, do thou also first tame thy lion,  
 and so lead him about, not for the purpose of receiving  
 money, but that thou mayest acquire a gain, to which there  
 is none equal. For there is nothing equal to gentleness,  
 which both to those that possess it, and to those who are  
 its objects, is exceeding useful. This then let us follow  
 after, that having kept in the way of virtue, and with all  
 diligence finished our course therein, we may be enabled to  
 attain unto the good things eternal, through the grace and  
 mercy of our Lord Jesus Christ, with Whom to the Father  
 and the Holy Ghost together be glory, might, honour, now  
 and ever, world without end. Amen.

## H O M I L Y XXX.

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### ACTS xiii. 42.

*And as they were going out<sup>1</sup>, they besought that these words<sup>1</sup> text  
might be spoken unto them on the following sabbath.*

Do you mark Paul's wisdom? He not only gained admiration at the time, but put into them a longing desire for a second hearing, while<sup>2</sup> in what he said he dropt some seeds as it were, and forbore to solve (the questions raised), or to follow out the subject to its conclusion, his plan being to interest them and engage their good-will to himself<sup>a</sup>, and not make (people) listless and indifferent by casting all at once into the minds of those (who first heard him). He told them the fact, that *through this Man is remission of sins announced unto you*, but the how, he did not declare. *And when the congregation was broken up, many of the v. 43.  
Jews and worshipping proselytes followed Paul and Barnabas*—after this point he puts Paul first<sup>b</sup>—*who, speaking unto them, persuaded them to continue in the grace of God.* Do you observe the eagerness, how great it is? They followed them, it says. Why did they not baptize them immediately? It was not the proper time: there was need to persuade them in order to their stedfast abiding therein.

<sup>a</sup> MSS. and Edd. ἀνδρίσται καὶ οἰκεῖώται ἐστρῆ. The Catena has preserved the true reading ἀναρήσται. in the sense, to make them hang upon (him for further communications).—Below, τῷ πάντῃ ἀθρόῳ εἰς τὰς ἑκένων βάσις ψυχᾶς, the ἑκένων distinguishes the first hearers from the people generally: if he had spoken all at

once to those, the consequence would have been χαυνούμενος ἐργάσασθαι, not that *nearly the whole city* should assemble on the following sabbath.

<sup>b</sup> Edd. from E. F. αὐτὸς ἐστρῶ instead of τὸν Παύλον. We have restored the comments to their proper clauses in the Scripture text.

**HOMIL.** *And the next sabbath day came almost the whole city together*  
**XXX.** *to hear the word of God. But when the Jews saw the*  
 v. 44. *multitudes, they were filled with envy, and contradicted*  
 v. 45. *the things spoken by Paul, contradicting and blaspheming.*  
 See malice wounded in wounding others: this made the Apostles more conspicuous—the contradiction which those offered. In the first instance then they of their own accord besought them to speak: [and now they opposed them] *contradicting, it says, and blaspheming.* O recklessness!  
 v. 46. *Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.*  
 Do you mark how by their contentious behaviour they the more extended the preaching, and (how the Apostles here) gave themselves the more to the Gentiles, having (by this very thing) pleaded their justification, and made themselves clear of all blame with their own people (at Jerusalem)?  
 (c) See how by their *envy* they bring about great things, other (than they looked for): they brought it about that the Apostles spake out boldly, and came to the Gentiles! For this is why he says, *And speaking out boldly, Paul and Barnabas said.* They were to go out to the Gentiles: but ch. 11, 4. observe the boldness coming with measure<sup>d</sup>: for if Peter pleaded in his justification, much more these needed a plea, none having called them there. But by saying [*To you*] *first*, he shewed that to those also it was their duty (to preach), and in saying *Necessary*, he shewed that it was necessary to be preached to them also. *But since ye turn away from it*—he does not say, ‘Woe unto you,’ and, ‘Ye are punished,’ but, *We turn unto the Gentiles.* With great gentleness is the boldness fraught! (a) Also he does not say, ‘Ye are unworthy,’ but, *Have judged yourselves un-*

<sup>c</sup> The order of the exposition in the MSS. and Edd. marked by the letters *a*, *b*, etc. is much confused, but not irretrievably. The matter falls into suitable connexion, when the parts are taken in the order *c*, *a*, *d*, *b*.

<sup>d</sup> ἀλλ' ὅτι τὴν παρθησαν μετὰ μέτρου γινομένην. A. μετά τὸ μέτρου. Mod.

t., *μέτρῳ*. If this be not corrupt, it may be explained by the clause at the end of *c*, *πολλῆς ἐπικεκλας ἡ παρθ. γέμουσα*, but then the connexion with the following *εἰ γὰρ Πέτρος κ. τ. λ.* is obscure. Perhaps from A. we may restore *μετὰ τὸ Πέτρου*: “the boldness coming to them after the affair of Peter.”

worthy. Lo, we turn unto the Gentiles. For so hath the <sup>XIII.</sup> Acts Lord commanded us, saying, I have sent thee to be a light <sup>42—52.</sup> of the Gentiles, that thou shouldest be for salvation unto <sup>v. 47.</sup> the ends of the earth. For that the Gentiles might not be hurt at hearing this, as<sup>c</sup> if the case were so that, had the Jews been in earnest, they themselves would not have obtained the blessings, therefore he brings in the prophecy, saying, A light of the Gentiles, and, for salvation unto the ends of the earth. And hearing (this) the Gentiles—this, while it <sup>v. 48.</sup> was more cheering to them, seeing the case was this, that whereas those were of right to hear first, they themselves enjoy the blessing, was at the same time more stinging to those—and the Gentiles, it says, hearing (this) were glad, and glorified the word of the Lord: and believed, as many as were ordained unto eternal life: i. e. set apart for God. Observe how he shews the speediness of the benefit: And the <sup>v. 49.</sup> word of the Lord was borne through all the region, [διεφέρετο,] ‘instead of διεκομίζετο, ‘was carried or conveyed through (it).’ (d) But the Jews stirred up the devout and <sup>v. 50.</sup> honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts. [The devout women,] (b) \* instead of, [the proselyte-women.] They did not stop at envy, but added deeds also. (e) Do you see what they effected by their opposing the preaching? to what dishonour they brought these (honourable women)? But <sup>v. 51.</sup> they shook off the dust of their feet against them, and came unto Iconium. Here now they used that terrible sign which Christ enjoined, If any receive you not, shake off <sup>Mat. 10,</sup> the dust from your feet: but these did it upon no light <sup>14.</sup> <sup>Mark 6,</sup> ground, but because they were driven away by them. This <sup>11.</sup>

<sup>c</sup> ὡς ἐκ τῆς ἑκένων σπουδῆς μή (om. A. B.) τυχόντα τῶν ἀγαθῶν.

<sup>d</sup> διεφέρετο, was published, E. V. διαφέρειν δύγελας, ‘to bear tidings,’ and διαφέρειν δ λόγος, ‘the saying is bruited,’ are classical, but perhaps the expression was not familiar to Chrysostom’s hearers.

<sup>e</sup> Ἀντὶ τοῦ οὐκ ζητησαν μεχρὶ τοῦ ζῆλου. As in the MSS. this clause follows that at the end of 2, ἀντὶ τοῦ διεκομίζετο, the ἀντὶ τοῦ may be only an accidental

repetition. At the end of this clause, the MSS. have δρα πάλιν τῶς (om. A. C. Cat.) διωκόμενοι, and then, τῶς (C. Cat.) ἔπειτα κατασκ. (beginning of c.) The former clause, as the conclusion of b, may be completed with “they extend the preaching,” or the like. But probably διωκόμενοι is due to the scribes, who seem to have understood by ζῆλου here the zeal of the Apostles, not the envy of the Jews, v. 45.

HOMIL. was no hurt to the disciples; on the contrary, they the  
 XXX. more continued in the word: *And the disciples were filled*  
 v. 52. *with joy, and with the Holy Ghost*: for the suffering of the teacher does not check his boldness, but makes the disciple more courageous.

ch. 14, 1. *And it came to pass in Iconium, that they went both together into the synagogue of the Jews.* Again they entered into the synagogues. See how far they were from becoming more timid! Having said, *We turn unto the Gentiles*, nevertheless<sup>1</sup> (by going into the synagogues) they superabundantly fortify their own justification (with their Jewish brethren). *So that*, it says, *a great multitude both of Jews and Greeks believed.* For it is likely they dis-

v. 2. coursed as to Greeks also. *But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren.* Together (with themselves) now they took to stirring up the Gentiles too, as not being themselves sufficient. Then why did the Apostles not go forth thence?

v. 3. Why, they were not driven away, only attacked. *Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of His grace, and granted signs and wonders to be done by their hands.* This caused their boldness: or rather, of their boldness indeed their own hearty good-will was the cause—therefore it is that for a long while they work no signs—while the conversion of the hearers was (the effect) of the signs<sup>1</sup>, though their boldness also contributed somewhat. *But the multitude of the city was divided: and part held with the Jews, and part with the Apostles.*

No small matter this dividing. And this was what the Mat. 10, Lord said: *I am not come to bring peace, but a sword.* And  
 34.

v. 5—7. *when there was an assault made both of the Gentiles, and also of the Jews with their rulers, to use them despitefully, and to*

<sup>1</sup> ἐκ πολλῆς περιουσίας δυνατὸν αὐτῶν τὴν ἀπολογίαν. The sense is evidently as above, but ἀναρ. will hardly bear this meaning, and perhaps was substituted for some other word by the copyist, who took it to mean, “They leave the Jews no excuse.”—The connexion is, It was not because they were less bold than when they said, *We turn unto the Gentiles*, that they still went to the Jews first: but *ex abundanti* they enable them-

selves to say to their brethren at Jerusalem, We did not seek the Gentiles, until repulsed by the Jews.

<sup>1</sup> τῶν σημείων ήν. A. has σημεῖον ήν. In the preceding clause, C., μεχρὶ πολλοῦ σημεῖα τουτοῦ, the rest of τουτοῦ. The antithesis τῆς μὲν (om. A.) παρῆσται.... τὸ δὲ πιστεῦσαι must be rendered as above: not as Ben. immo fiduciam addebat ipsorum alacritas.... Quod autem auditores crederent inter signa reputandum.

stone them, they were ware of it, and fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about: and there they preached the Gospel. Again, [2.] as if they purposely wished to extend the preaching after it was increased, they once more send them out. See on all occasions the persecutions working great good, and defeating the persecutors, and making the persecuted illustrious. For having come to Lystra, he works a great miracle, by raising the lame man<sup>k</sup>. And there sat a certain man at Lystra, v. 8. 9. impotent in his feet, being a cripple from his mother's womb, who never had walked: the same heard Paul speak: who stedfastly beholding him, and perceiving that he had faith to be healed, said with a loud voice—why with a loud voice? that the multitudes should believe—Stand upright on thy feet. But observe, he gave heed, it says, to the things spoken by Paul<sup>l</sup>. Do you mark <sup>1</sup>the elevation of the φιλοσο- man's mind? He was nothing <sup>2</sup>defeated by his lameness <sup>3</sup>παρε- for earnestness of hearing. Who fixing his eyes upon him, βλέψη. and perceiving, it says, that he had faith to be made whole. He was already predisposed in purpose of mind<sup>m</sup>. And yet in the case of the others, it was the reverse: for first receiving healing in their bodies, they were then taken in hand for cure of their souls, but this man not so. It seems to me, that Paul saw into his soul. And he leaped, it says, v. 10. and walked. It was a proof of his perfect cure, the leaping. And when the people saw what Paul had done, they lifted v.11-13. up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men. And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker. Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people. But this purpose was not yet manifest, for they

<sup>k</sup> Here all the MSS. have καὶ μεγάλη τῆς φωνῆς, (to which mod. t. adds καὶ τότε,) then the text 8, 9, 10, followed by Δαὰ τέ, μεγ. τῆς φ. and so all the Edd. But in fact that clause is only the reporter's abbreviation of the Scripture text, καὶ [ἐν Λύστροις....] to μεγάλη τῆς φωνῆς, followed by its comment.

<sup>l</sup> Mod. t. adds, τοῦτο γάρ ἐστι τὸ

ηκουσεν.—Below, παρεβλάθη is an expression taken from the foot-race: this was a race in which his lameness was no hindrance.

<sup>m</sup> Ήδη φιλελθετο τὴν προαλερειν. Strangely rendered by Erasmus, Jam preelectione assumptus familiariter erat, and Ben. Jam preelectionem in familiaritatatem assumerat.

**HOMIL.** spake in their own tongue, saying, *The gods in the likeness of men are come down to us:* therefore the Apostles said nothing to them as yet. But when they saw the garlands, v. 14. 15. then they went out, and rent their garments. *Which when the Apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out, and saying, Sirs, why do ye these things? We also are men of like passions with you.* See how on all occasions they are clean from the lust of glory, not only not coveting, but even repudiating it when offered: just as Peter also said, ch. 3, 12. *Why gaze ye on us, as though by our own power or holiness we had made him to walk?* so these also say the same. Gen. 40, And Joseph also said of the dreams, *Is not their interpretation of God?* And Daniel in like manner, *And to me also, not through the wisdom that is in me was it revealed.* 2 Cor. 2, And Paul everywhere says this, as when he says, *And for 16; 8; 5; these things who is sufficient? Not that we are sufficient of ourselves to think (aught) as of ourselves, but our sufficiency is of God.*—But let us look over again what has been said.

**Recapitulation.** [And when they were gone out, etc.] Not merely were the multitudes drawn to them, but how? they besought to have the same words spoken to them again, and by their actions they shewed their earnestness. [Now when the congregation, etc.] See the Apostles on all occasions exhorting, not merely accepting men, nor courting them, but, speaking unto them, it says, *they persuaded them to continue in the grace of God.* [But when the Jews, etc.] Why did they not contradict before this? Do you observe who on all occasions they were moved by passion? And they not only contradicted, but blasphemed also. For indeed malice stops at nothing. But see what boldness of speech! *It was necessary, he says, that the word should have been spoken first to you, but since ye put it from you,—it<sup>n</sup> is not put as*

<sup>n</sup> οὐδὲν διβριστικόν, δὴ καὶ ἐτί τένη thought in fact he might have done προφ. ἐπολεύ. The meaning appears so, being just what their fathers did to from the context to be: he speaks the prophets: but he does not say, Ye throughout with much εἰνεκελα. When repulse us, for the affront is not to he says ἀνωθεῖσθε, he does not upbraid them with this as ὑβρίς, a personal us. And he says it to shew that in outrage to himself and Barnabas, what he is going to say, Ye judge yourselves not worthy of eternal life,

affronting, (though) it is in fact what they did in the case <sup>Acts</sup> of the prophets: *Talk not to us*, said they, *with talk* :—but <sup>XIII.</sup> *since ye put it from you*—it, he saith, not us: for the affront <sup>42—52.</sup> *Is. 30,* on your part is not to us. For that none may take it as an <sup>10.</sup> expression of their piety, (that he says,) *Ye judge not yourselves worthy*, therefore he first says, *Ye put it from you*, and then, *We turn unto the Gentiles*. The expression is full of gentleness. He does not say, We abandon you, but so that it is possible—he would say—that we may also turn hither again: and this too is not the consequence of the affront from you, *for v. 47.* *so hath* (the Lord) *commanded us*.—‘Then why have ye not done this?’ It was indeed needful that the Gentiles should hear, and this not before you: it is your own doing, the ‘before you.’ *For so hath the Lord commanded us: I have set thee for a light of the Gentiles, that thou shouldest be for salvation*, i. e. for knowledge which is unto salvation, and not merely of the Gentiles, but of all men, [*unto the ends of the earth.*]—*As many as were ordained unto eternal v. 48.* *life*: this is also a proof, that their having received these Gentiles was agreeable with the mind of God. But *ordained*, not in regard of necessity: *whom He foreknew*, saith the <sup>29.</sup> *Apostle, He did predestinate*. [*And the word of the Lord, v. 49.* etc.] No longer in the city (only) were (their doctrines) disseminated, but also in the (whole) region. For when they of the Gentiles had heard it, they also after a little while came over. *But the Jews stirred up the devout women, and v. 50.*

he does not mean that they do this of humility. In short, he says it not by way of complaint, but to justify what he adds, *Lo, we turn to the Gentiles.*

o Mod. t. omits this clause, which we take as an interlocution: q. d. “If the Lord ordered you to go to the Gentiles, why did ye not do this in the first instance?” In the next sentence, A. *καὶ τοῦτο οὐ παρ'* *ημῶν παρ'* *ημῶν δὲ γέγονε τὸ πρὸ* *ημῶν* (B., with accidental omission, *καὶ τοῦτο πρὸ* *ημῶν*. *Οὗτως γάρ*), meaning, “And this is not our doing, but yours, the ‘before you’: i. e. the Gentiles hearing the word before you. But Cat., *καὶ τοῦτο οὐ πρὸ* *ημῶν, παρ'* *ημῶν δὲ κ. τ. λ.* (attested by the mutilated reading in B.) which we have expressed in the translation.—The mod. t. has *πλὴν τοῦτο οὐ παρ'* *ημῶν, you.*

*παρ'* *ημῶν δὲ γέγονε τὸ πρὸ* *ημῶν διφεῖλον*: which Ben. takes to be corrupt, but leaves in the text, only adopting in the translation *τὸ παρ'* *ημῶν διφεῖλον*, which ‘interpres legisse videtur.’ Downe ap. Sav. proposes *τὸ πρὸ* *τοῦτον διμίν διφειλόμενον vel διφεῖλον*. ‘Sed prestare videtur lectio quam propono, quamque secutus est vetus Interpres Latinus,’ Ben. for getting that the Latin version is Erasmus’s (‘Veruntamen hoc non ex nobis facimus. A vobis autem factum est, quod a nobis oportebat,’ Erasm.) and was made from E. which has no such reading here. Ed. Par. Ben. 2. expresses the sense of E. thus, ‘Quod nos oporteat ante vos gentes erudire,’ it is your doing that it is become our duty to teach the Gentiles before

**HOMIL.** *raised persecution—observe even of what is done by the women, they are the authors—and cast them, it says, out of their coasts, not from the city merely.* Then, what is v. 51.52. *more terrible, [they shook off the dust of their feet against them, and came unto Iconium.] But the disciples, it says, were filled with joy, and with the Holy Ghost.* The teachers were suffering persecution, and the disciples rejoiced.

ch. 14.1. *[And so spake, that a great multitude, etc.] Do you mark the nature of the Gospel, the great virtue it has?*

v. 2. *Made their minds evil-affected, it says, against the brethren:* i. e. slandered the Apostles, raised numberless accusations against them; (these people) being simple<sup>p</sup>, they [*made evil-affected,*] disposed them to act a malignant part. And see

[3.] v. 3. how on all occasions he refers all to God. *Long time, he says, abode they speaking boldly in the Lord, which gave testimony unto the word of His grace.* Think not this (*expression, Gave testimony*) hath ought derogatory<sup>q</sup> (to the Lord's Divine Majesty): *Who witnessed, it is said, before Pontius Pilate.* Then the boldness—[*and granted signs and wonders to be done by their hands.*] Here he speaks it

v. 4. 5. as concerning their own nation. *[And the multitude of the city, etc.] Accordingly they did not wait for it, but saw the*

v. 6. *intention of attacking them, and fled, on no occasion kindling their wrath<sup>r</sup>, to the cities of Lycaonia, Lystra, and Derbe, and the adjacent region.* They went away into the country, not into the cities only.—Observe both the simplicity of the Gentiles, and the malignity of the Jews. By their actions they shewed that they were worthy to hear: they so honoured them from the miracles only. The one sort honoured them

<sup>p</sup> ἀπλάστους δύτας (i. e. the Gentiles who would otherwise have received the Apostles) κακούργους διέθηκαν, evidently the interpretation of ἐκδεσσαν: not evil-treated the Apostles, &c.

<sup>q</sup> Μή τοιότο διαττέσσεται εἶναι νομίσης. The innovator (Edd.), mistaking the meaning, connects this and the following clauses thus: “For when they said οὐδὲ γέγονον, Which witnessed, saith it, before Pontius P., then the (His?) boldness was shewn, but here he speaks concerning the people:” what he meant is not easy to see, nor does it much matter. Below, ἐνταῦθα περὶ τοῦ λαοῦ φησι. i. e. the

παρθησία is in reference to their own nation (Israel): they spake boldly to the Gentiles, fearless of the reproaches of the Jews.

<sup>r</sup> οὐδαμοῦ τὸν θυμὸν αὐτῶν ἐκκαίοντες (restored to its fitting-place after κατέφυγον), i. e. as on all occasions we find them forbearing to kindle the wrath of their enemies, so here, seeing the intended assault, they fled. Mod. t. ἐνθα οὐδαμοῦ ἀν ἐκκαίειν ήν, “fled to Derbe, &c.” where (the enemies) had nowhere power to let their wrath blaze against them: so that they went away into the country-parts, &c.

as gods, the other persecuted them as pestilent fellows: and (those) not only did not take offence at the preaching, but what say they? *The gods, in the likeness of men, are come down to us;* but the Jews were offended. *And they called Barnabas, Jupiter; and Paul, Mercurius.* I suppose Barnabas was a man of dignified appearance also. Here was a new sort of trial, from immoderate zeal, and no small one: but hence also is shewn the virtue of the Apostles, (and) how on all occasions they ascribe all to God.

Let us imitate them: let us think nothing our own, seeing even faith itself is not our own, but more God's (than ours).

[*For by grace are ye saved] through faith; and this,* saith Eph. 2, he, *not of ourselves; it is the gift of God.* Then let us not think great things of ourselves, nor be puffed up, being as we are, men, dust and ashes, smoke and shadow. For say, Why dost thou think great things of thyself? Hast thou given alms, and lavished thy substance? And what of that? Think, what if God had chosen not to make thee rich? think of them that are impoverished, or rather, think how many have given (not their substance only, but) their bodies moreover, and after their numberless sacrifices, have<sup>1</sup> felt still that they were miserable creatures! Thou gavest for thyself, Christ (not for Himself, but) for thee: thou didst but pay a debt, Christ owed thee not.—See the uncertainty of the future, and *be not high-minded, but fear;* do not lessen thy virtue by boastfulness. Wouldest thou do something truly great? Never let a surmise of thy attainments as great enter thy mind. But thou art a virgin? So were those (in the Gospel) virgins, but they got no benefit from their virginity, because of their cruelty and inhumanity<sup>2</sup>. Nothing like humility: this is mother, and root, and nurse, and foundation, and bond of all good things: without this we

<sup>1</sup> So the order must be restored instead of, καὶ τοῦτό φησι διὰ πίστεως οὐκ ἐξ ἡμῶν ἀλλὰ τὸ πλεῖον τοῦ Θεοῦ· θεοῦ γάρ φησι τὸ δῶρον. The mod. t. “And that it is not ours, but the more (part) God's:” hear Paul saying, *And this not of ourselves, it is the gift of God:* omitting διὰ πίστεως, which is essential to the sense.—Perhaps we may read, καὶ τοῦτο, φησι, τὸ “διὰ π.”

<sup>2</sup> έστωσις ἑταλάνισας, “not as thou,

έστωσις ἔμακρισας.”

<sup>3</sup> διὰ τὴν ὄψεων τὰ καὶ τὴν ἀπανθρώπιαν. A strong expression, but so in the Homily on the Parable of the Virgins, Matt. p. 761. he interprets that the oil is charity (almsgiving), and that even virgins, lacking this, “are cast out with the harlots:” καὶ τὸν ἀπόδροτον καὶ τὸν ἀνελεῖμοντα ιστησι μετ' αἰτῶν (so. τῶν πόρων).

**HOMIL.** are abominable, and execrable, and polluted. For say—let

**XXX.** there be some man raising the dead, and healing the lame, and cleansing the lepers, but with proud self-complacency: than this there can be nothing more execrable, nothing more impious, nothing more detestable. Account nothing to be of thyself. Hast thou utterance and grace of teaching? Do not for this account thyself to have aught more than other men. For this cause especially thou oughtest to be humbled,

**Luke 7,** because thou hast been vouchsafed more abundant gifts.

47.

For he to whom more was forgiven, will love more: if so<sup>1</sup>, then oughtest thou to be humbled also, for that God having passed by others, took notice of thee. Fear thou because of this: for often this is a cause of destruction to thee, if thou be not watchful. Why thinkest thou great things of thyself? Because thou teachest by words? But this is easy, to philosophise in words: teach me by thy life: that is the best teaching. Sayest thou that it is right to be moderate, and dost thou make a long speech about this thing, and play the orator, pouring forth thy eloquence without a check? But “better than thou is he,” shall one say to thee, “who teaches me this by his deeds”—for not so much are those lessons wont to be fixed in the mind which consist in words, as those which teach by things: since if thou hast not the deed, thou not only hast not profited him by thy words, but hast even hurt him the more—“better thou wert silent.” Wherefore? “Because the thing thou proposest to me is impossible: for I consider, that if thou who hast so much to say about it, succeedest not in this, much more am I excusable.” For this cause

**Ps. 60,** the Prophet says, *But unto the sinner said God, Why declarest thou My statutes?* For this is a worse mischief,

**16.** when one who teaches well in words, impugns the teaching by his deeds. This has been the cause of many evils in the Churches. Wherefore pardon me, I beseech you,

<sup>1</sup> *πάθει* that my discourse dwells long on this evil affection<sup>1</sup>. Many take a deal of pains to be able to stand up in public, and make a long speech: and if they get ap-

<sup>1</sup> μετὰ ἀκοντας, so Hom. xxxi. §. 2. he to whom most is forgiven, loveth οὐκ ἀπεροῦθος, “they did not bear most, so ought he to whom more is themselves proudly.” given, to humble himself more.

\* οὐκοῦν καὶ τακεινοῦσθαι χρή. “if

pause from the multitude, it is to them as if they gained the very kingdom (of heaven) : but if silence follows the close of their speech, it is worse than hell itself, the dejection that falls upon their spirits from the silence ! This has turned the Churches upside down, because both *you* desire not to hear a discourse calculated to lead you to compunction, but one that may delight you from the sound and composition of the words, as though you were listening to<sup>1</sup> singers and minstrels : and *we* too act a pre-<sup>κιθα-</sup>  
posterous and pitiable part in being led by your lusts, when <sup>ρρόδων</sup>  
<sup>καὶ κι-</sup> we ought to root them out. And<sup>x</sup> so it is just as if the father of a poor cold-blooded child, (already) more delicate <sup>θερι-</sup>  
<sup>στῶν,</sup> <sup>supra</sup> than it ought to be, should, although it is so feeble, give it p.<sup>149.</sup> cake and cold (drink) and whatever only pleases the child, [4.] and take no account of what might do it good ; and then, being reproved by the physicians, should excuse himself by saying, " What can I do ? I cannot bear to see the child crying." Thou poor, wretched creature, thou betrayer ! for I cannot call such a one a father : how much better were it for thee, by paining him for a short time, to restore him to health for ever, than to make this shortlived pleasure the foundation of a lasting sorrow ? Just such is our case, when we idly busy ourselves about beautiful expressions, and the composition and harmony of our sentences, in order that we may please, not profit : (when) we make it our aim to be admired, not to instruct ; to delight, not prick to the heart ; to be applauded and depart with praise, not to correct men's manners ! Believe me, I speak not other than I feel—when as I discourse I hear myself applauded, at the moment indeed I feel it as a man : (for why should I not own the truth ?) I am delighted, and give way to the pleasurable feeling : but when I get home, and bethink me that those who

<sup>x</sup> καὶ ταῦτα γίνεται, οἷον ἀνεῖ τις πα-  
τὴρ ψυχρὸν (mod.t. om.) καὶ πέρα τοῦ  
δέοντος μαλθακοῦ παιδίου κ. τ. λ. πλα-  
κούνται ἐπιδρόμη καὶ ψυχρὸν καὶ δυσ-  
τέρπει μόνον κ. τ. λ. Erasmus trans-  
lates loosely, videns puerum, quem  
supra modum tenere amat, ægrotum,  
illi frigida et quæcumque oblectant,  
porrigat. Ben., si pater nimis molli-  
puero, etsi infirmanti, frigidam pla-  
centam et quæ solum oblectant por-

rigat. If the text be not corrupt, πέρα τοῦ δ. μαλθ. may mean, "brought up more tenderly than need be, although ill," and ψυχρὸν, "silly." But the ψυχρὸν following may rather imply the physical sense as above expressed : the child is a poor creature, with no warmth or life in it, yet the father instead of warm and nourishing food, gives it cake and cold drink, &c.

**HOMIL.** applauded received no benefit from my discourse, but that **XXX.** whatever benefit they ought to have got, they lost it while applauding and praising, I am in pain, and groan, and weep, and feel as if I had spoken all in vain. I say to myself: “What profit comes to me from my labours, while the hearers do not choose to benefit by what they hear from us?” Nay, often have I thought to make a rule which should prevent all applauding, and persuade you to listen with silence and becoming orderliness. But bear with me, I beseech you, and be persuaded by me, and, if it seem good to you, let us even now establish this rule, that no hearer be permitted to appland in the midst of any person’s discourse, but if he will needs admire, let him admire in silence: there is none to prevent him: and let all his study and eager desire be set upon the receiving the things spoken.—What means that noise again? I am laying down a rule against this very thing, and you have not the forbearance even to hear me!—Many will be the good effects of this regulation: it will be a discipline of philosophy. Even the heathen philosophers—we hear of their discoursing, and nowhere do we find that noisy applause accompanied their words: we hear of the Apostles making public speeches, and yet nowhere do the accounts add, that in the midst of their speeches the hearers interrupted the speakers with loud expressions of approbation. A great gain will this be to us. But let us establish this rule: in quiet let us all hear, and speak the whole (of what we have to say). For if indeed it were the case that we departed retaining what we had heard, what I insist upon is, that even so the praise is not beneficial—but not to go too much into particulars (on this point); let none tax me with rudeness—but since nothing is gained by it, nay, it is even mischievous, let us loose the hindrance,

<sup>1</sup> Διὰ τί ἐκρηκτάσατε; even now while he was protesting against this evil custom, derived from the theatres, some of the hearers could not refrain from expressing their approbation by applause.—Comp. de Sacerdot. lib. v. init. Hom. xv. in Rom. fin. Hom. vii. in Laz §. 1. xvii. in Matt. §. 7.

<sup>2</sup> μάλιστα μὲν οὐδὲ οἴτη χρήσιμος δέκανος. i. e. as appears from the context, “to the preacher:” it does him

no good, it is even a harm, both by hindering him (*κάλυμμα*) and by elating his mind (*σκιρτήματα καὶ ποδήματα τῆς ψυχῆς*). In the intermediate clause, δλλλ’ οὐκ ἀ τηκριβολογησάμην, μὴ μέ τις δύρουκλας γραφέτω, the meaning implied seems to be—“as it would be easy to shew, were it not ungracious to point out to you how little your praise is worth.”

let us put a stop to the boundings, let us retrench the gambolings of the soul. Christ spoke publicly on the Mount: yet no one said aught, until He had finished His discourse. I do not rob those who wish to be applauded: on the contrary, I make them to be more admired. It is far better that one's hearer, having listened in silence, should by his memory throughout all time applaud, both at home and abroad, than that having lost all he should return home empty, not possessed of that which was the subject of his applause. For how shall the hearer be otherwise than ridiculous? Nay, he will be deemed a flatterer, and his praises no better than irony, when he declares that the teacher spoke beautifully, but what he said, this he cannot tell. This has all the appearance of adulation. For when indeed one has been hearing minstrels and players, it is no wonder if such be the case with him, seeing he knows not how to utter the strain in the same manner: but where the matter is not an exhibition of song or of voice, but the drift and purport of thoughts and <sup>1</sup>wise reflexion, and it is easy<sup>1</sup> φιλοσοφias. for every one to tell and report what was said, how can he but deserve the accusation, who cannot tell what the matter was for which he praised the speaker? Nothing so becomes a Church as silence and good order. Noise belongs to theatres, and baths, and public processions, and market-places: but where doctrines, and such doctrines, are the subject of teaching, there should be stillness, and quiet, and <sup>2</sup>calm reflexion, and a haven of much repose. These things<sup>3</sup> φιλοσοφia I beseech and intreat: for I go about in quest of ways<sup>4</sup> by καὶ πότε which I shall be enabled to profit your souls. And no small λόγος δὲ λαμήν way I take this to be: it will profit not you only, but us also. So shall we not<sup>3</sup> be carried away with pride, not be<sup>3</sup> ἐκπρατεμπτοῦ λαχίζεθαι things which delight, but those which profit: so shall we lay the whole stress of our time and diligence not upon arts of composition and beauties of expression, but upon the matter and meaning of the thoughts. Go into a painter's study, and you will observe how silent all is there. Then so

\* Περίειμι γὰρ τούτους σητῶν. here II. γὰρ καὶ αὐτὸς τρέπους παντεῖδεν to the former sentence, and Read τρέπους. Mod. t. adds πάντας τούς ἐπιγράψῃ.

**HOMIL.** ought it to be here: for here too we are employed in painting  
**XXX.** portraits, royal portraits (every one of them), none of any private man, by means<sup>b</sup> of the colours of virtue—How now? Applauding again? This is a reform not easy, but (only) by reason of long habit, to be effected—The pencil moreover is the tongue, and the Artist the Holy Spirit. Say, during the celebration of the Mysteries, is there any noise?

<sup>1 Βασιλικής</sup> any disturbance? when we are 'baptizing, when we are <sup>έμπειροις</sup> doing all the other acts? Is not all Nature decked (as it were) with stillness and silence<sup>c</sup>? Over all the face of heaven is scattered this charm (of repose).—On this account are we evil spoken of even among the Gentiles, as though we did all for display and ostentation. But if this be prevented, the love of the chief seats also will be extinguished. It is sufficient, if any one be enamoured of praise, that he should obtain it after having been heard, when all is gathered in<sup>d</sup>. Yea, I beseech you, let us establish this rule, that doing all things according to God's will, we may be found worthy of the mercy which is from Him, through the grace and compassion of His only-begotten Son our Lord Jesus Christ, with Whom to the Father together with the Holy Spirit be glory, dominion, honour, now and ever, world without end. Amen.

<sup>b</sup> διὰ τῶν χρωμάτων τῆς ἀρετῆς. Erasm. and Ben. ungrammatically, 'propter (ob) coloris virtutem,' as meaning that such is the virtue or value of the colours, that they are fit to be employed only on imperial portraits. But the connexion is plainly this: "the colours are the hues of virtue, the pencil is the tongue, the Artist the Holy Spirit." In the next sentence the old text has: οὐκ εἴκολον τούτο ἀλλὰ τὸ μὴ πολλῷ συνηθέλει κατορθωθῆναι, which is corrupt, unless indeed it may be construed, "but (it is) the not being, by reason of long habit, successfully achieved: i. e. it only shews that I have not, such is the force of long habit, succeeded in carrying my point." The mod. t.

Οὐκ εὐκ. τὸ πρᾶγμα δοκεῖ, καὶ τοῦτο οὐ φύσει ἀλλὰ τῷ συνηθέλει πολλῷ μήποτε κατορθῶν αὐτὸν μεμαθηκέναι. It seems to be no easy matter, this: and this, not naturally, but by reason that from long habit you have not yet learnt to effect this reformation."

<sup>c</sup> οὐκ ἡσυχίᾳ καὶ σιγῇ (Mss. ἡσυχίᾳ καὶ σιγῇ) τὰ πάντα κεκένευται (mod. t. κατέχει). We alter the punctuation, and understand by τὰ πάντα not "all the proceedings in Church," but "all nature."

<sup>d</sup> έτας πάντα συλλέγη, when all (that he has spoken) is gathered in by diligent attention of the hearers. Mod. t. έτας τοὺς κάρπους συλλέγη, "when he collects the fruits."

## H O M I L Y XXXI.

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ACTS xiv. 14, 15.

*Which when the Apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out, and saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein.*

MARK the vehemence with which all this is done by the Apostles: *rent their clothes, ran in, cried out*, all from strong affection of the soul, revolted<sup>a</sup> by the things that were done. For it was a grief, indeed a grief inconsolable, that they should needs be thought gods, and introduce idolatry, the very thing which they came to destroy! This also was a contrivance of the devil—but he did not prevail<sup>b</sup>. But what say they? *We also are men of like passions with you.* At the very outset they overthrew the evil. They said not simply, *Men*, but, *As ye*. Then, that they may not seem to honour the gods, hear what they add: *Preaching unto you, that ye should turn from these vanities unto the living God, Who made heaven, the sea, and all things that are therein.* Observe how they nowhere mention things invisible<sup>c</sup>.

<sup>a</sup> A. B. C. Cat. ἀποστρεφομένης. Mod. t. ἀποστρέψμενοι, and adds καὶ τέρπουσι σημεῖα ποιοῦντες, and so Σεcumen.

<sup>b</sup> A. B. C. ἀλλ' οὐχ ἡσύχασαν. The true reading is preserved by Cat. ἀλλ' οὐκ ἤσυχασεν. Mod. t. ἀλλ' οὐχ ἤσυχά ζουσιν.

<sup>c</sup> All our MSS. τῶν προφητῶν. From the recapitulation we restore τῶν ἀρότ. The meaning may be, He ab-

stains from the mention of things invisible, because he would recall them from their polytheism, therefore avoids whatever would seem to favour the notion of inferior gods. With the restoration ἀρότων we obtain a suitable connexion for the part b, both grammatically (in respect of the plur. ημών), and in respect of the sense: they spoke only of things visible, for they had learned not always to speak ac-

**HOMIL. (b)** For<sup>4</sup> they had learnt that one should study not so much to say somewhat worthy of God, as to say what is profitable for the hearers. (a) What then? if He be Maker of all things, why does He not also attend to these things by His Providence?—*Who in times past suffered all nations to walk in their own ways*—but wherefore He suffered them, this he does not say, for at present he keeps to the matter of immediate importance, nowhere bringing in the name of Christ. Observe, he does not wish to swell the accusation against them, but<sup>v. 16.</sup> rather that they themselves should refer all to God. *Nevertheless, He left not Himself without witness, in that He did good, giving you rain from heaven, and fruitful seasons, filling your hearts with food and gladness.* (c) See how covertly he puts the accusation [*in that He did good*, etc.]. And yet if God did this, He could not have *let them alone*; on the contrary, they ought to be punished, for that, enjoying so great benefits, they had not acknowledged Him, not even as their feeder. *From heaven, he says, giving you*  
**Ps. 4, 7. rain.** Thus also David said, *From the fruit of their corn and wine and oil were they made to abound*, and in many places speaking of Creation, he brings forward these bene-

ording to the dignity of the subject, but according to the needs of the hearers. In the next sentence (a) in A. B. C. τί οὖν; εἰ πάντες ἐστι δημιουργός, διὸ τί μὴ καὶ εἰς ταῦτα προροή; we may understand by εἰς ταῦτα “the nations of the world, or their doings;” but the sense perhaps would be improved by supplying εἰς after εἰ, and restoring εἰς for εἰς. Perhaps also ταῦτα is a corruption of τάῦτα. “If One be the Maker of all, why not One also direct all by His Providence?” i. e. if One Creator, why not One Providence? Why imagine a number of inferior Proviciencies?—Mod. t. “nowhere mentioning the Prophets, nor saying for what reason, being Maker of all, He left the Gentiles independent, τὰ οὐτην ἀφίκεις αἰτίωνα.”

<sup>4</sup> From this point to the end of the recapitulation the matter required to be rearranged. The letters shew the sequence of the parts in the old text: in the mod. t. a partial restoration of the order has been attempted. The method of the derangement explains itself thus—the true order being denoted by the figures 1, 2, 3, &c. we have

two portions transposed into the order, 2, 1; (a, b): then four portions taken alternately in the order 1, 3, 2, 4. (c to f): then again two portions in the order 2, 1. (g, h): then again four portions in the alternate order 1, 3, 2, 4. (i to m): and lastly, two in the order 2, 1.

\* ἀλλὰ μᾶλλον ἐτι τὸν Θεὸν τὸ τῶν ἔγειν αἰτοῦς ἀκείνους, A. B. C. At v. 17, *Nevertheless*, etc. is placed in the Mass. before “Observe,” he does not wish,” &c. the intention is that τὸ τῶν should refer to the contents of that verse: “he does not say this to increase their culpability, but he wishes them to refer all to God.” But then ἀκείνους is idle, accordingly mod. t. substitutes ταῦτα. We have removed the text v. 17. to the end of this sentence, so that its comment is (c) δρα τός λαυδανότως κ. τ. λ., and δρα οὐ βούλεται κ. τ. λ.. will belong to v. 16. and τὸ τῶν will refer to their ignorance and walking in their own ways.—So Cat. seems to take it, reading έγειν ή αἰτοῦς ἀκείνους, viz. he rather refers the whole to God, than to those (the heathen) themselves.

fits: and Jeremiah mentions first Creation, then Providence <sup>Acts XIV.</sup> (shewn) by the rains, so that the Apostle here discourses <sup>14—21.</sup> as taught from those Scriptures. *Filling*, he says, *with* <sup>Jer. 5,</sup> <sup>24.</sup> *food and gladness*. With <sup>1</sup>large liberality the food is given, <sup>φιλοτι-</sup> not merely for a frugal sufficiency, nor stinted by the <sup>μιας</sup> need. *And saying these things, they scarcely stopt the v. 18.* *multitudes*—indeed by this very thing they gained most admiration—from sacrificing to them. Do you observe that this was the point with them to put an end to that madness? *But there came*, it says, *certain Jews from v. 19.* *Antioch and Iconium*—Indeed children of the devil, that not in [their own] cities only, but also beyond them, they did these things, and as much made it their study to make an end of the preaching, as the Apostles were in earnest to establish it!—*and having persuaded the multitude and stoned Paul, they dragged him out of the city.* (e) So then, the Gentiles regarded them as gods, but these *dragged* him, [*out of the city, supposing he had been dead.*] *Having persuaded the multitude*—for it is not likely that all thus reverenced them. In the very city in which they received this reverence, in the same were they thus terribly mishandled. And this also profited the beholders. *Lest any 2 Cor. man, he says, should think of me above that which he seeth 12, 6.* *me to be, or that he heareth aught from me.—Howbeit as v. 20.* *the disciples stood round about him, he rose up and came into the city.* (d) Here is fulfilled that saying, *My grace is 2 Cor. sufficient for thee, for My strength is made perfect in 12, 9.* *weakness.* Greater this than the raising of the lame man! (f) [*Came into the city.*] Do you mark the zeal, do you mark how fervent he' is, how set on fire ! He came into the city itself again: for proof that if on any occasion he did retire, it was because he had sown the word, and because it was not right to inflame their wrath. (h) Then they went over all the cities in which they had been in danger. *And on the morrow, it says, he went forth with Barnabas to Derbe. And when they had preached the Gospel to that city, and v. 21. 22. had taught many, they returned again to Lystra, and to*

<sup>1</sup> B. and mod. t. have πέθον “his for κατεσταρκίναι, mod. t. θωβλεσθαι affection,” C. and Cat. om. A. “his σπεῖραι, “because he wished to sow zeal, fervent and set on fire.” Below, the word (elsewhere).”

**HOMIL. Iconium, and Antioch, confirming the souls of the disciples,**  
**X X X I and exhorting them to continue in the faith, and that we**

**must through much tribulation enter into the kingdom of God.**

[2.] This they said, this they shewed. But it is purposely so done, not only by<sup>s</sup> the Apostles, but by the disciples also, that they may learn from the very outset both the might of the preaching, and that they must themselves also suffer such things, that they may stand nobly, not idly gaping for the miracles, but much more (ready) for the

Phil. 1, trials. Therefore also the Apostle himself said, *Having the same conflict which ye saw in me and heard.* Persecutions succeeded to persecutions: wars, fightings, stonings.

(g) These things, not less than the miracles, both made them more illustrious, and prepared for them a greater rejoicing. The Scripture nowhere says that they returned rejoicing because they had done miracles, but (it does say that they ch. 5, 41. rejoiced) that *they were counted worthy for that Name to suffer shame.* And this they were taught of Christ, saying,

Luke 10, *Rejoice not that the devils obey you.* For the joy indeed 20. and without alloy is this, to suffer aught for Christ's sake.

(i) [And that through much tribulation:] what sort of <sup>1 προ-</sup>  
<sup>τροπή.</sup> cheering is this? how did they persuade them, by telling them at the outset of tribulations? Then also another

v. 23. consolation<sup>b</sup>. *And when they had ordained them elders in every Church, and had prayed with fasting, they commended them to the Lord, on whom they believed.* Do you mark Paul's ardour?—Then other consolation: *Com-*  
*v. 24. 25. mended them, it says, to the Lord. And after they had passed throughout Pisidia, they came to Pamphylia. And when they had preached the word in Perga, they went v. 26. down into Attalia: (l) and thence sailed to Antioch, from whence they had been recommended to the grace of God for the work which they fulfilled.* Why do they come

<sup>s</sup> οὐ διὰ τῶν ἀποστόλων κ. τ. λ. so all our MSS. The sense rather requires διὰ τῶν ἀπ. or ἐνεκα τῶν ἀπ. "for the sake of the Apostles, &c."

<sup>b</sup> παραμοθία, i. e. by the ordination of elders, as explained below in the recap. "but there they needed πολλῆς παραμοθίας, and especially they of the Gentiles, who behoved to be taught

much."—The θερμότης of Paul, shewn in his zeal for the establishment of the Gospel among the Gentiles: see below at the end of the recap. Then, *εἴτε ἀλλα παραμοθία*, if it be not an accidental repetition of the clause before v. 23. must be referred to the clause, *They commended them to the Lord*, which it follows in the MSS.

back to Antioch? To report what had taken place yonder. *Acts XIV. 14—28.*  
And besides, there is a great purpose of Providence concerned: for it was needful that they should thenceforth preach with boldness to the Gentiles. They come therefore, reporting these things, that they may be able to know them: and it is providentially ordered, that just then came those who forbade to keep company with the Gentiles, in order that from Jerusalem they might obtain great encouragement, and so go their ways with boldness. And besides, it shews that in their temper there was nothing of self-will: for they come, at the same time shewing their boldness, in that without the authority of those (at Jerusalem) they had preached to the Gentiles, and their obedience, in that they refer the matter to them: for they were not made arrogant<sup>1</sup>, as having achieved<sup>1</sup> ἀνερο-  
so great successes. *Whence*, it says, *they had been recommended to the grace of God [for the work which they had fulfilled].* And yet moreover the Spirit had said, [*Separate ch. 13, 2. Me Barnabas and Saul for the work whereunto I have called them.*] *And when they were come, and had gathered the v. 27. 28. Church together, they rehearsed all that God had done with them, and how He had opened the door of faith unto the Gentiles. And there they abode long time with the disciples.* For the city being great had need of teachers.—But let us look over again what has been said.

[*Which when the Apostles, etc.*] First by the sight they Recapitulation.  
checked them, by rending their garments. This did Joshua v. 14.  
the son of Nun upon the occasion of the defeat of the people. Then think not that this action was unworthy of them: for such was the eagerness, they would not otherwise have restrained it, would not otherwise have quenched the <sup>2</sup>conflagration. Therefore when need is to do something<sup>2</sup> πέπαυ that is fit to be done, let us not decline it. For if even after all this they hardly persuaded them, if they had not acted thus, what might have been the consequence? For if they had not done thus, they would have been thought<sup>3</sup> to make<sup>3</sup> τακει- a shew of humility, and to be all the more desirous of the νοφρο- honour. And observe their language, how in rebuking it is νειν moderated, alike full of wonder and of rebuke. This above all it was that hindered them, the saying, *Preaching unto v. 15.*

HOMIL. *you to turn from these vanities unto God.* We are men  
XXXI. indeed, they say, but greater than these: for these are dead  
 things. Mark how they not only subvert (the false), but  
 teach (the true), saying nothing about things invisible—  
*Who made, say they, heaven and earth, and the sea, and*  
 v. 16. 17. *all things that are therein.* [Who in times past etc.] He  
 v. 19. names as witnesses even the years (in their courses<sup>i</sup>). [And  
*there came thither certain Jews, etc.*] O that Jewish mad-  
 ness! Among a people that had so honoured the Apostles,  
 they had the hardihood to come, and to stone Paul. *And*  
 v. 20. *they dragged him out of the city,* being afraid of those  
 (others),—*supposing he had been dead.* (k) [Howbeit,  
 etc. and came into the city.] For that the spirits of the  
 disciples might not be downcast because they who were  
 accounted gods suffered such treatment, they came in unto  
 them and discoursed. [Then on the morrow, etc.] And  
 v. 21. observe, first he goes forth to Derbe, and then comes  
 back to Lystra and Iconium and Antioch, giving way  
 to them while their passions are roused, but when they  
 have ceased, then attacking them again. Do you mark,  
 that it was not by (supernatural) grace that they managed  
 v. 22. all that they did, but by their own diligence? *Confirming,*  
 it says, *the souls of the disciples;* [*ἐπιστηγίζοντες*, “further  
 establishing;”] so that they were established, but they  
 added more thereto. [And that we must, etc.]: they fore-  
 told (this), that they might not be offended. [And when  
 v. 23. they had ordained them, etc.] Again the ordinations ac-  
 companied with fastings: and again fasting, that purifying  
 of our souls. (m) *And having prayed,* it says, *with fastings,*  
*they commended them unto the Lord:* they taught them to  
 fast also in their trials. (o) Why did they not make elders  
 in Cyprus nor in Samaria? Because the latter was near to  
 Jerusalem, the former to Antioch, and the word was strong  
 there; whereas in those parts they needed much con-  
 solation, especially they of the Gentiles, who behoved to  
 v. 27. have much instruction. [And when they were come, etc.]

<sup>i</sup> τὸς ἐμαυτούς. Cat. τὸς ἐμαυτοῦ-  
 αλούς σέρους, “the yearly rains”—  
 Below, our MSS. have, *And out of the  
 city, being afraid of those,* O the mad- ness! *they dragged him, &c.* (ἢ τὴς  
 παντας! repeated from above.)—Mod. t.  
 But out of the city they dragged (him),  
 perhaps being afraid of him, ἐκείνον.

They came, teaching them that with good reason had they <sup>Acts</sup> been ordained by the Spirit. (*n*) They said not what they <sup>XIV.</sup> ~~14—28.~~ themselves, but *what God had done with them*. It seems to me, that they mean their trials. It was not for nothing that they came here, nor to rest, but providentially guided by the Spirit, to the end that the preaching to the Gentiles might be firmly established. (*p*) And mark Paul's ardour. He does not ask whether it be right to speak to Gentiles, but he straightway speaks: therefore it is that he says, *I did* <sup>Gal. 1,</sup> *not refer myself to flesh and blood.* <sup>16.</sup>

For it is indeed<sup>k</sup> a great thing, a great, a generous soul [8.] (like this)! How many have since believed, and none of them all has shone like him! What we want is earnestness, exceeding ardour, a soul ready to encounter death. Else is it not possible to attain unto the Kingdom, not being crucified. Let us not deceive ourselves. For if in war it is impossible to come off safe while living daintily, and trafficking and <sup>infra.</sup> <sup>p. 448.</sup> huckstering and idling, much more in this war. Or think ye <sup>note r.</sup> not that it is a war worse than all others? *For we wrestle* <sup>Eph. 6,</sup> *not*, he says, *against flesh and blood.* Since even while taking <sup>18.</sup> our meals, and walking, and bathing, the enemy is present with us, and knows no time of truce, except that of sleep only: nay, often even then he carries on the war, injecting into us unclean thoughts, and making us lewd by means of dreams. We watch not, we do not rouse ourselves up, do not look to the multitude of the forces opposed to us, do not reflect, that this very thing constitutes the greatest misfortune—that though surrounded by so great wars, we live daintily as in time of peace. Believe me, worse than Paul suffered may have to be suffered now. Those enemies wounded him with stones: there is a wounding with words, even worse than stones. What then must we do? The same that he did: he did not hate those who cast stones at him, but after they had dragged him out, he entered again into their city, to be a benefactor to those who had done him such wrongs. If thou also endurest him who harshly insults thee, and has done thee wrongs, then hast thou too been stoned. Say not, 'I have done him no injury.' For

<sup>k</sup> Μέγα γὰρ ὄντος μεγάλης ψυχῆς γεν- μεγάλης ψυχῆς καὶ γενναλας κατόρθωσα.   
-σα : for this, which is evidently meant 'A great benefit indeed is affliction; as eulogy of St. Paul, the mod. t. sub- and an achievement of a great and   
stitutes Μέγα ὄντος ἀγαθὸς ἡ θλῖψις: καὶ generous soul.'

**HOMIL.** what injury had Paul done, that he should be stoned? He was XXXI. announcing a Kingdom, he was bringing men away from error, and bringing them to God: benefits these, worthy of crowns, worthy of proclamation by voice of herald, worthy of a thousand good things—not of stones. And yet (far from resenting) he did<sup>1</sup> just the contrary. For this is the splendid v. 19. victory. *And they dragged him*, it says. Thee too they often drag: but be not thou angry; on the contrary, preach thou the word with gentleness. Hath one insulted thee? Hold thy peace, and bless if thou canst, and thou also hast preached the word, hast given a lesson of gentleness, a lesson of meekness. I know that many do not so smart under wounds, as they do under the blow which is inflicted by words: as indeed the one wound the body receives, the other the soul. But let us not smart, or rather feeling the smart let us endure. Do you not see the pugilists, how, with their heads sorely battered, they bite their teeth into their lips, and so bear their smarts kindly? No need to grind the teeth, no need to bite (the lips). Remember thy Master, and by the remembrance thou hast at once applied the remedy. Remember Paul: reflect that thou, the beaten, hast conquered, and he the beater is defeated; and by this hast thou cured the whole. It<sup>2</sup> is the turning of the scale, a moment and thou hast achieved the whole: be not hurried away, do not even move, thou hast extinguished the whole (fire). Great<sup>3</sup> eloquence of persuasion there is in suffering aught for Christ: thou preachest not the word of faith, but thou preachest the word of<sup>4</sup> patience.

<sup>1</sup> φιλο-  
σοφίας. But, you will say, the more he sees my gentleness, the more he sets upon me. Is it for this then thou art pained, that he increases thy rewards the more? "But<sup>5</sup> this is the way," you say, "to make him unbearable." This is mere pretext of thine own littleness of mind: on the contrary, the other is the way

<sup>1</sup> ἀλλ' δύως τάνατία ἔποιει. But A. ξπαθεν, mod. t. ξπασχεν, "the treatment he received was just the opposite to those (honours)."

<sup>2</sup> τοὺς δόρτας ἐνδάκυνοντι. Erasm. 'dentibus studentes,' ἐνδάκότες mod. t. for which, as 'gnashing the teeth' does not suit the context, Ben. gives 'dentes excusgi.'

<sup>3</sup> βοσή δοτι, καὶ τὸ τῶν κατέρθωσας εὑθέως, μὴ συναρπαγῆς μηδὲ κινηθῆς.

Mod. t. βοσή δοτι, be not hurried, and thou, &c.; μὴ κιν., do not move, and, &c."—Below, μεγάλη παραμοθία, meaning either consolation to the beholders, or rather as below, a soothing of the excited passions of the opponent.

<sup>4</sup> ἄλλ' ἀχρηστος γίνεται: i. e. "It is bad for himself that he should go unpunished: so he becomes good-for-nothing."

to make him unbearable, namely, that thou avenge thyself. <sup>ACTS</sup>  
 If God had known, that through forbearance of revenge, the <sup>XIV.</sup>  
unjust become unbearable, He would not have done<sup>p</sup> this  
 Himself: on the contrary, He would have said, Avenge  
 thyself: but He knew, that other than this is the more likely  
 way to do good. Make not thou a law contrary to God: do as  
 He bids thee. Thou art not kinder than He that made us.  
 He hath said, "Bear to be wronged:" thou sayest, "I re-  
 quite wrong for wrong, that he may not become unbearable."  
 Hast thou then more care for him than God has? Such  
 talk is mere passion and ill temper, arrogance and setting up  
 laws against God's laws. For even if the man were hurt (by  
 our forbearance), would it not be our duty to obey? When  
 God orders any thing, let us not make a contrary law. *A Prov.16,  
 submissive answer, we read, turneth away wrath:* not an <sup>1.</sup>  
 answer of opposition. If it profits thee, it profits him also: but  
 if it hurts thee who art to set him right, how much more  
 will it hurt him? *Physician, heal thyself.* Hath one spoken  
 ill of thee? Commend him thou. Hath he reviled thee?  
 Praise him thou. Hath he plotted against thee? Do him  
 a kindness. Requite him with the contrary things, if at least  
 thou at all carest for his salvation, and wish not thou to  
 revenge thine own suffering. And yet, you will say, though  
 he has often met with long-suffering from me, he has become  
 worse. This is not thine affair, but his. Wilt thou learn what  
 wrongs God suffered? They threw down His altars, and slew <sup>1 Kings</sup>  
 His prophets: yet He endured it all. Could He not have <sup>19, 10.</sup>  
 launched a thunderbolt from above? Nay, when He had  
 sent His prophets, and they killed them, then He sent His <sup>Mat. 21,</sup>  
 Son: when they wrought greater impieties, then He sent <sup>37.</sup>  
 them greater benefits. And thou too, if thou seest one ex-  
 asperated, then yield the more: since this madness has greater  
 need of <sup>1</sup>soothing. The more grievous his abuse of thee, the <sup>1 παρα-</sup>  
 more meekness does he need from thee: and even as a gale <sup>μυθιας</sup>  
 when it blows strong, then it requires yielding to, so also he

<sup>p</sup> ἐποίησεν: i. e. "He would not retain without remark. We restore  
 Himself have exercised this forbearance." Mod. t. ἐπέτρακεν, "He would  
 not have enjoined this."

<sup>q</sup> All our MSS. κακαθάπερ πυρετὸς  
 δτας σφοδρὸν πνεῦση, and this the Edd.

HOMIL. who is in a passion. When the wild beast is most savage,  
XXXI. then we all flee: so also should we flee from him that is angry. Think not that this is an honour to him: for is it an honour we shew to the wild beast, and to madmen, when we turn aside out of their way? By no means: it is a dishonour and a scorn: or rather not dishonour and scorn, but compassion and humanity. Seest thou not how the sailors, when the wind blows violently, take down their sails, that the vessel may not sink? how, when the horses have run away with the driver, he only leads them into the (open) plain, and does not pull against them, that he may not voluntarily exhaust his strength? This do thou also. Wrath is a fire, it is a quick flame needing fuel: do not supply food to the fire, and thou hast soon extinguished the evil. Anger has no power of itself; there must be another to feed it. For thee there is no excuse. He is possessed with madness, and knows not what he does: but when thou, seeing what he is, fallest into the same evils, and art not brought to thy right senses by the sight, what excuse can there be for thee? If coming to a feast thou see at the very outset of the feast some one drunken and acting unseemly, would not he, who after seeing him makes himself drunk, be much more inexcusable? Just so it is here. Do we think it any excuse to say, I was not the first to begin? This is against us, that even the sight of the other in that condition did not bring us to our right senses. It is just as if one should say, "I did not murder him first." For this very thing makes thee deserving of punishment, that even upon the warning of such a spectacle thou didst not restrain thyself. If thou shouldest see the drunken man in the act of vomiting, retching, bursting, his eyes strained, filling the table with his filthiness, everybody hurrying out of his way, and then shouldest fall into the same state thyself, wouldest thou not be more hateful? Like him is he that is in a passion: more than he who vomits, he has his veins distended, his eyes inflamed, his bowels racked; he vomits forth words far more filthy than that food; all crude what he utters, nothing duly digested, for his passion will not let it be. But as in that case excess of fumes<sup>1</sup>, making an uproar in the stomach, often rejects all its contents; so here, excess of heat, making a tumult in the soul, suffers him not to conceal

<sup>1</sup>χυμῶν

what it were right to leave unsaid, but things fit and unfit to be spoken, he says all alike, not putting the hearers but himself to shame. As then we get out of the way of those that vomit, so let us from those who are angry. Let us cast dust upon their vomit: By doing what? By holding our peace: let us call the dogs to eat up the vomit. I know that ye are disgusted at hearing this: but I wish you to feel this same disgust when ye see these things take place, and not to be pleased at the thing. The abusive man is filthier than the dog that returneth to its own vomit. For if indeed having vomited once he were done with it, he would not be like that dog: but if he vomits the same things again, it is plain that he does so from having eaten the same again. What then is more abominable than such an one? What filthier than that mouth, which chews such food? And yet this is a work of nature, but the other not: or rather both the one and the other are contrary to nature. How? Since it is not according to nature to be causelessly abusive, but against nature: he speaks nothing then like a man, but part as beast, part as madman. As then the disease of the body is contrary to nature, so also is this. And to shew that it is contrary to nature, if he shall continue in it, he will perish by little and little: but if he continue in that which is natural, he will not perish. I had rather sit at table with a man who eats dirt, than with one who speaks such words. See ye not the swine devouring dung? So also do these. For what is more stinking than the words which abusive men utter? It is their study to speak nothing wholesome, nothing pure, but whatever is base, whatever is unseemly, that they study both to do and say: and what is worse, they think to disgrace others, while they in fact are disgracing themselves. For that it is themselves they disgrace is plain. For, leaving out of the question those who speak lies (in their railings), say it be some notorious harlot, or even from the stage some other (abandoned creature), and let that person be having a fight with some other person: then let the latter cast this up to the former (what

<sup>1</sup> In the mod. t. τῇ ποιοῦντες; is “by holding our peace let us call the placed before Κύνις δῆμος, and συγάρτες dogs &c.”  
is connected with τοὺς κύνας καλώμεν:

HOMIL. she or he is), and the former retort upon the latter the same  
XXXI. reproach: whether of them is most damaged by the words?

For<sup>1</sup> the former is but called what in fact he or she is, which is not the case with the other: so that the first gets nothing more in the way of shame (than there was before), while to the other there accrues a great accession of disgrace. But

<sup>1</sup> mod. t. again, let there be some<sup>1</sup> hidden actions, and let only the *τίργασ-*  
*μέτρα,* person abusing know of them: then, holding his peace until  
*‘which have been* now, let him openly<sup>2</sup> parade the reproach: even so, he himself is more disgraced than the other. How? by making himself done.<sup>3</sup> *ἐκτροπ-*  
*πενετας* [either] the imputation of not being privy to any such thing, [or the character] of one not fit to be trusted. And you shall see all men forthwith accuse him: “If indeed he had been privy to a murder being done, he ought to have revealed it all:” and so they regard him with aversion as not human even, they hate him, they say he is a wild beast, fierce and cruel: while the other they pardon much rather than him. For we do not so much hate those that have wounds, as those that compel one to uncover and shew them. Thus that man has not only disgraced the other, but himself as well, and his hearers, and the common nature of men: he has wounded the hearer, done no good. For this

Eph. 4, reason Paul says: *If there be any word that is good for 29. edifying, that it may minister grace unto the hearers.* Let us get a tongue speaking only good things, that we may be lovely and amiable. But indeed, everything is come to that pitch of wickedness, that many boast of the very things, for

<sup>1</sup> In the original the sense is perplexed by the negligent use of the demonstr. *ότιος* and *ἐκάιος*, *supra* p. 90. note o. The meaning is: “B. (the second person mentioned) says to A. (suppose a πόλη τεριφανής,) ‘You are so and so,’ such being the fact: she retorts with a like reproach, which is not true: whether is most damaged (*ιδημέναι*)? Not she, for being what the other calls her she is just where she was before. The disgrace is to him; and that, not from her words, for they do not fit: but from his own indecent railing: so that he thinking to disgrace her has more disgraced himself. He is more disgraced by

calling the other the thing that she is, than by being called by her the thing that he is not.”

<sup>2</sup> *ἀσυνεῖδησας ἄπιστον δόξαν λαβέν:* which being unintelligible, must be restored by replacing *η* before *ἄπιστον*, and before *ἀπίστον* (so mod. t. rightly for *ἄπιστον*). “He gets the *δόξα* either of *ἀσυνεῖδης* in which case he is a foul calumniator, or *ο* an *ἄπιστος*,” which latter in the way in which it is put *supra* Hom. xiv. p. 204: “as regards himself, he has shewn all men that he is not to be trusted, as not knowing how to screen his neighbour’s faults.”

which they should hide their faces. For the threats of the many are of this kind: “Thou canst not bear my tongue,” <sup>ACTS XIV.  
14-28.</sup> say they. Words, these, worthy only of a woman, of an abandoned drunken old bag, one of those that are dragg'd (to punishment)<sup>a</sup> in the forum, a procress. Nothing more shameful than these words, nothing more unmanly, more womanlike, than to have your strength in the tongue, and to think great things of yourself because you can rail, just like the fellows in processions, like the buffoons, parasites, and flatterers. Swine they are rather than men, who pride themselves upon this. Whereas you should (sooner) have buried yourself, and if another gave you this character, should recoil from the charge as odious and unmanly, instead of that you have made yourself the herald of (your own) disgrace<sup>1</sup>. But you will not be able to hurt him you speak ill of.<sup>1</sup> *ਬਬpear* Wherefore I beseech you, considering how the wickedness is come to such a height, that many boast of it, let us return to our senses, let us recover those who are thus mad, let us take away these councils<sup>x</sup> out of the city, let us make our tongue gracious, let us rid it of all evil speaking, that being clean from sins, we may be able to draw down upon us the goodwill from above, and to have mercy vouchsafed unto us from God, through the grace and compassion of His only-begotten Son, with Whom to the Father together with the Holy Spirit be glory, might, honour, now and ever, world without end. Amen.

<sup>a</sup> τὰν ἐπ' ἀγορᾶς συρομένων, not as Ben. *curum* qui *forum frequentant*: but, “one of those old hags, bawds, and the like, whom for their crimes you may see dragg'd by the officers to punish-

ment, and screaming out their foul-mouthed railings.”

<sup>x</sup> ταῦτα ἐκ τῆς πόλεως τὰ συνέδρια. So all our MSS: perhaps *ταῦτα—τὰ συνηθεῖας*.

## HOMILY XXXII.

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### ACTS xv. 1.

*And certain men which came down from Judea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved.*

MARK<sup>a</sup> how at every step of the right progress in respect of the Gentiles, the beginning is brought in as matter of necessity. Before this, (Peter) being found fault with, justified himself, and said all that he said in the tone of apology, which was what made his words acceptable: then, the Jews having turned away, upon this, (Paul) came to the Gentiles. Here again, seeing another extravagance coming in, upon this (the Apostle) enacts the law. For as it is likely that they, as being taught of God, discoursed to all indifferently, this moved to jealousy them of the Jews (who had believed). And they did not merely speak of circumcision, but they said, Ye cannot even be saved. Whereas the very opposite to this was the case, that receiving circumcision they could not be saved. Do you mark how closely the trials succeed each other, from within, from without? It is

<sup>a</sup> "Ορα πανταχοῦ τῆς εἰς τὰ θνητὰ ὀπρεψόμενως (the putting things right, the introduction of the right and proper course: mod. t. μεταβάσσομεν) ἀναγκαῖας τὴν ἀρχὴν εἰσαγομένην. Mod. t. ἀν' αὐτῶν εἰσαγ. which Ben. renders, "vide ubique transitum ad Gentes necessario a Judæis inductum." But the meaning is: "Throughout, it is so ordered by the Providence of God, that the Apostles do not seem to act spontaneously in this matter, but

to be led by the force of circumstances." The persons (Peter, Paul, James) are not specified, the sense being: First, upon fault being found, there is apologizing and self-justifying: then, upon the Jews' open aversion, the preaching comes to the Gentiles: now, upon a new emergency, a law is enacted.—In the next sentence, B.C. διαφέρως: A. and mod. t. διαφέρως, which we retain.

well ordered too, that this happens when Paul is present, <sup>Accts</sup> xv.  
that he may answer them. *When therefore Paul and* 1-11.  
*Barnabas had no small dissension and disputation with* v. 2.  
*them, they determined that Paul and Barnabas, and certain*  
*other of them, should go up to Jerusalem unto the apostles*  
*and elders about this question.* And Paul does not say,  
What? Have I not a right to be believed after so many  
signs? but he complied for their sakes. *And being brought* v. 3.  
*on their way by the Church, they passed through Phenice*  
*and Samaria, declaring the conversion of the Gentiles: and*  
*they caused great joy unto all the brethren.* And observe,  
the consequence is that all, the Samaritans also, learn what  
has come to the Gentiles; and they rejoiced. *And when they* v. 4.  
*were come to Jerusalem, they were received of the Church,*  
*and of the apostles and elders, and they declared all things*  
*that God had done with them.* See what a Providence is  
here! *But there rose up certain of the sect of the Pharisees* v. 5-7.  
*which believed, saying, That it was needful to circumcise*  
*them, and to command them to keep the law of Moses.*  
*And the apostles and elders came together for to consider of*  
*this matter.* And when there had been much disputing,  
Peter rose up, and said unto them, Men and brethren, ye  
know how that of old days God made choice among us,  
that the Gentiles by my mouth should hear the word of the  
Gospel, and believe. Observe Peter from the first standing <sup>1</sup> *standing;* <sup>κεκω-</sup>  
aloof from the affair, and even to this time judaizing. And <sup>προσεύχον</sup> ch. 10,  
yet (says he) *ye know.* Perhaps those were present who 45; 11,  
of old found fault with him in the matter of Cornelius, and <sup>2</sup>.  
went in with him (on that occasion): for this reason he  
brings them forward as witnesses. *From old days,* he says,  
*did choose among you.* What means, *Among you?* Either,  
in Palestine, or, you being present. *By my mouth.* Observe  
how he shews that it was God speaking by him, and no  
human utterance. *And God, that knoweth the hearts,* v. 8.  
*gave testimony unto them:* he refers them to the spiritual tes-  
timony: *by giving them the Holy Ghost even as unto us.*  
Everywhere he puts the Gentiles upon a thorough equality.  
*And put no difference between us and them, having purified* v. 9.  
*their hearts by faith.* From faith alone, he says, they ob-  
tained the same gifts. This is also meant as a lesson to those

**HOMIL.** (objectors): this is able to teach even them that faith XXXII. only is needed, not works nor circumcision. For indeed they do not say all this only by way of apology for the Gentiles, but to teach (the Jewish believers) also to abandon v. 10. the Law. However, at present this is not said. *Now therefore why tempt ye God, to put a yoke upon the neck of the disciples?* What means, *Tempt ye God?* As if He had not power to save by faith. Consequently, it proceeds from a want of faith, this bringing in the Law. Then he shews that they themselves were nothing benefited by it, and he turns the whole (stress of his speech) against the Law, not against them, and (so) cuts short the accusation of them: v. 11. *which neither our fathers nor we were able to bear. But we believe that through the grace of the Lord Jesus we shall be saved, even as they.* How full of power these words! The same that Paul says at large in the Epistle to Rom. 4, the Romans, the same says Peter here. *For if Abraham, 2. says (Paul), was justified by works, he hath whereof to glory, but not before God.* Do you perceive that all this is more a lesson for them than apology for the Gentiles? However, if he had spoken this without a plea for speaking, he<sup>b</sup> would have been suspected: an occasion having offered, he lays hold of it, and speaks out fearlessly. See on all occasions how the designs of their foes are made to work with them. If those had not stirred the question, these things would not have been spoken, nor what follows.

**Recapitulation.** b) But let us look more closely at what has been said. [And certain men, etc.] In Jerusalem, then, there were not any believers from among the Gentiles: but in Antioch of course there were. Therefore<sup>d</sup> there came down certain yet labouring under this disease of the love of rule, and wishing

<sup>b</sup> Mod. t. *Ιως οὐδαμῶς δυντος ἦν, "perhaps he would not have been any way suspected."*

<sup>c</sup> In the MSS. and Edd. the part marked *b* is transposed to the beginning (*c*) of the remarks introductory to the Morale, so that the Recapitulation (announced by mod. t. at the end of the first sentence of *a*) is split into two

halves and the latter given first. In the old text the two parts *b, c* make the entire Recapitulation, so that it is by no means *ἀπιβέστερον.*

<sup>d</sup> Mod. t. "Therefore they depart (thither) and stay no short time there (ch. 14, 28.) *But there arose certain of the Pharisees (v. 5.) yet labouring under the disease, &c.*"

to have those of the Gentiles attached to them. And yet <sup>Acts</sup>  
XV.  
1-11.  
 Paul, though he too was learned in the Law, was not thus affected. [When therefore Paul and Barnabas had no <sup>v. 2.</sup> small disputation with them, etc.] But when he returned from thence, the doctrine also became more exact. For if they at Jerusalem enjoin no such thing, much more these (have no right to do so). [And being brought on their way, v. 3. etc. they caused no small joy to the brethren.] Do you mark, as many as are not enamoured of rule, rejoiced in their believing? It was no ambitious feeling that prompted their recitals, neither was it for display, but in justification <sup>v. 3. 4.</sup> of the preaching to the Gentiles. Thus they say nothing of what had happened in the matter of the Jews\*. [But there <sup>v. 5.</sup> arose up certain of the sect of the Pharisees which believed, etc.] (a) But even if they would needs bring over the Gentiles to their side, they learn that neither must the Apostles overlook it'. [And the Apostles and elders, etc.] <sup>v. 6.</sup> Among us, he says, God chose: and from old days: long ago, he says, not now. And\* this too is no small point—at a time when Jews believed, not turned away (from the Gospel). [Among us; an argument] from the place: [of old days,] from the time. And that expression, Chose: just as in their own case<sup>b</sup> he says not, (So) willed it, but, Chose; [that the Gentiles by my mouth should hear the word of the Gospel and believe.] Whence is this proved? From the

\* τῶν εἰς τοὺς Ἰουδαίους συμβεβηκότων: i. e. of the dispute about circumcision, see below p. 447, note p. The first sentence of c, "Great effrontery (this) of the Pharisees, &c." would come in suitably here, but it is required for introduction of the sentence which follows it, "But see the Apostles, &c."

<sup>a</sup> Here mod. t. has the formula, 'Ἄλλοι δέ οὐ μικρὸν, Ἰουδαίους πιστεύοντας καὶ τούτους οὐκ ἀποστράφεταιν, ἀλλὰ τοῦ τόπου, ἀλλὰ τοῦ καιροῦ.'

<sup>b</sup> Καὶ τοῦτο δὲ οὐ μικρὸν, Ἰουδαίους πιστεύοντας καὶ τούτους οὐκ ἀποστράφεταιν, ἀλλὰ τοῦ τόπου, ἀλλὰ τοῦ καιροῦ. Mod. t. substitutes the sense of the latter words: δέος τούτους δὲ λέγει πιστοῖς, τῷ καιρῷ καὶ τῷ τόπῳ: but for the former, οὐ μικρὸν δὲ τὸ καὶ Ἰουδαίους πιστεύοντους τοῦτο ἀποστραφῆναι, 'quod etiam Judæis creditibus hoc avertatur.' Ben. We reject τούτων,

which disturbs the sense. He says; "Long ago—therefore why raise this question now, which was settled in those early days, when Jews received the faith, not rejected it with aversion? which aversion of theirs is now the occasion of the preachers' turning to the Gentiles. Yet even then the will of God was plainly declared. Thus the Apostle argues strongly both from the place—here in the midst of the Jews—and from the time."

<sup>b</sup> Εὑτερός εἰς αὐτῶν: referring to i. 24. as below on καρδιογόνοτης. He means, "It was a purpose of the Lord, and a high distinction: therefore he does not say, He would, or was willing that the Gentiles should hear, but He elected me for this work, as He elected us to the Apostleship."

**HOMIL.** Spirit. Then he shews that the testimony given them is not  
**XXXII.** of grace merely, but of their virtue. [ *And God which knoweth*  
 v. 8. *the hearts bare them witness:*] having afforded to them nothing  
 v. 9. less (than to us), for, he says, *Put no difference between us*  
      *and them.* Why then, hearts are what one must every-  
      where look to<sup>1</sup>. And it is very appositely said, *God that*  
      *knoweth the hearts bare them witness:* as in the former  
 ch.1, 24. instance, *Thou, Lord, that knowest the hearts of all men.*  
 For to shew that this is the meaning, observe what he adds:  
 Put no difference between us and them. When he has  
 mentioned the testimony borne to them, then he utters that  
 1 Cor. 7, great word, the same which Paul speaks, *Neither circumcision*  
 19. *Eph. 2, availeth any thing, nor uncircumcision. That He may make*  
 5. *the twain [one] in Himself.* Of all these, the seeds lie in  
      Peter's discourse. And he does not say, (Between) them of  
 v. 10. the circumcision, but, *Between us*, that is the Apostles, [and  
      them.] Then, that the expression *No difference* may not seem  
 v. 11. an outrage, After faith, he says—[ *having purified their hearts*  
      *by faith*]—He thoroughly cleansed them first<sup>2</sup>. Then he shews,  
 v. 12. not that the Law was evil, but themselves weak.—[ *But we*  
      *believe that through the grace of the Lord Jesus we shall be*  
      *saved even as they.*] Mark how he ends with a fearful con-  
      sideration. He<sup>3</sup> does not discourse to them from the prophets,  
      but from things present, of which themselves were witnesses.  
 infra. Of course<sup>4</sup> (the Prophets) also themselves anon add their  
 v. 15. testimony, and make the reason stronger by what has now  
      come to pass. And observe, he first permits the question to

<sup>1</sup> Ἀρι καρδίας δεῖ πανταχοῦ γνῆν. i. e. “He implies that God, as knowing the hearts of all men, saw the fitness of these Gentiles, therefore chose them, and made no distinction between us and them in point of fitness. Consequently, the heart, not circumcision, is what we must everywhere look to. Nay, he adds, this same expression, καρδιογνώστης was used by the Apostles on the occasion above referred to: so that Peter, by using it here also, declares the Gentiles to be upon a par with the Apostles themselves: no difference between us, the Apostles, and them.”

<sup>2</sup> Μη. Ἐξεκθάπε τρέπετον τὸν λόγον, καὶ τότε κ. τ. λ. Either τὸν λόγον

has come in from another place, (perhaps after εἰς φοβερὸν κατέληξε below,) or some words are lost, e. g. πίστει τῷ εἰς τὸν λόγον.

<sup>3</sup> The φοβερὸν is in the καθ τὸ τρίτον κακένοι. “Our danger, through the Law, is greater than theirs. Not only are they put upon a par with us, but we may be thankful to be put upon a par with them.” To bring out this point, he reviews the tenor and drift of St. Peter's speech.

<sup>4</sup> Εἰκρῶν καὶ ἀβροὶ λοιπὸν ἐπιμαρτυροῦσι: that ἀβροὶ means the Prophets (cited by St. James), seems to be shewn by τοῖς ἄλλην γερομέροις, “what they long ago foretold, which is even now come to pass.”

be moved in the Church, and then speaks. [*And put no difference between—*] he said not, Them of the circumcision, <sup>XV.</sup> 1—11. but [us, and them, i. e.] the Gentiles: for<sup>n</sup> this (gradual advance) little by little is stronger. [*Why therefore tempt ye God?*] who is become (the) God of the Gentiles: for this was tempting\*: \* \* \* whether He is able to save even after the Law. See what he does. He shews that they are in danger. For if, what the Law could not do, faith had power to do, [*we believe that through the grace of the Lord Jesus we shall be saved even as they:*] but faith falling off, behold, themselves <sup>comp.</sup> <sup>Gal. 2, 16.</sup> (are) in destruction. And he did not say, [*Why do] ye disbelieve?* which was more harsh, [*but, Tempt God,*] and that when the fact is demonstrated.

(c) Great effrontery this, of the Pharisees, that even after faith they set up the Law, and will not obey the Apostles. But see these, how mildly they speak, and not in the tone of authority: such words are amiable, and more apt to fix themselves in the mind. Observe, it is nowhere a display of words, but demonstration by facts, by the Spirit. And yet, though they have such proofs, they still speak gently. And observe: they<sup>p</sup> do not come accusing those at Antioch, [but *declaring all things that God had done with them:*] but v. 4. thence again these men lay hold upon the occasion (to compass their own objects), [but there rose up etc.] Such were v. 1. the pains they took in their love of power: and it was not with the knowledge of the Apostles that they [Paul and Bar-

\* τὸ γὰρ κατὰ μικρὸν τοῦτο ισχυρότερον γενόμενον τῶν ἔθνῶν· τούτῳ γὰρ πειράσσοντος ἡν. κ. τ. λ. Mod. t. τούτῳ γὰρ κατὰ μικρὸν ἐπαγόμενον ἔγινετο ισχυρότερον ἔκεινο δὲ πειρ. ἡν.—The meaning is: “He does not come at once to the point, but advances to it gradually: first, *Put no difference*—though, as he afterwards shews, if there be a difference it is in their favour: we are not to think it much that they are to be saved as we, but that we may trust to be saved even as they.”

o Above, it was “disbelieving God, as not able to save by faith.” Here, “You are tempting God by your unbelief: whereas the question is not so much whether He can save without the Law, as εἰ δύναται καὶ μετὰ νόμου (B. τοῦ νόμου) σῶσαι.”

P οὐκ ἀπέρχονται διαβάλλοντες τὸν δι' Ἀντ.

of Paul and Barnabas, that when they come to Jerusalem, we do not find them complaining of the Jews who had come to Antioch, but they confine themselves to the recital of “all that God had done with them,” v. 4; as he had said above, οὐδὲν λέγοντος περὶ τῶν εἰς τοὺς Ιουδαίους συμβεβηκότων. The next clause, ‘Αλλ’ ἔκεινε πάλιν λαμβάνοντος ἀφορήτην may be referred to the Apostles, “they again take advantage of this opportunity, viz. of the Judaizing opposition, to establish the freedom of the Gentiles.” We have referred it to the Pharisaic brethren, v. 5., for the sake of connexion with the following οὐτως ἐμελέτων τὸ φιλαρχεῖν.—In the next clause, καὶ (mod. t. οὐ καὶ) οὐκ εἰδότων τῶν ἀνοστόλων ἐμέφθησαν, Sav. marg. has “ἐμέφθησαν,” “these Judaizers were not sent with knowledge of the Apostles.”

**HOMIL. nabas]** were blamed. But still they brought forward none of XXXII. these charges: but when they have proved the matter, then (the Apostles) write in stronger terms.

For gentleness<sup>4</sup> is everywhere a great good: gentleness, I say, not stupid indifference; gentleness, not adulation: for between these there is a vast difference. Nothing ruffled Paul, nothing discomposed Peter. When thou hast convincing proofs, why lose thy temper, to render these of none effect? It is impossible for one who is out of temper ever to persuade. Yesterday also we discoursed about anger; but there is no reason why we should not to-day also; perchance a second exhortation coming directly after the first will effect somewhat. For indeed a medicine though of virtue to heal a wound, unless it be constantly renewed, mars all. And think not that our continual discoursing about the same things is a condemning of you: for if we condemned you, we should not discourse: but now, hoping that you will gain much, we speak these things. Would indeed that we did speak constantly of the same things: would that there were no other subject of our discourses, than how we might overcome our passions. For is it not contrary to all reason, that while emperors, living in luxury and so great honour, have no subject of discourse either while sitting at table, or at any other time, save only how to overcome their enemies<sup>5</sup>—and therefore it is that they hold their assemblies each day, and appoint generals and soldiers, and demand taxes and tributes; and that of all state affairs, the moving causes are these two, the overcoming of those who make war upon them, and the establishing of their subjects in peace—we have no mind for such themes as this, nor ever even dream of conversing upon them: but how we may buy land, or purchase slaves, and

<sup>4</sup> Ἐπιτέλεια, gentleness, in the sense of moderation and forbearance, keeping one's temper: here distinguished from the temper of the ψυχῶν, which is unruffled only because he does not feel, and that of the flatterer, who puts up with everything for the sake of pleasing.

<sup>5</sup> He means, that to *βασιλεῖς*, when there is an enemy in the field against them, the engrossing theme of discourse, even at table, is how to overcome their enemies. Such was probably the

state of things when this Homily was preached: for the note of time in Hom. xlii. implies that it was delivered either at the close of 400 or the beginning of 401 A. D.: now the former of these years was signalized by the revolt and defeat of Gainas. Hence the following passage might be rendered, “they are holding assemblies each day, appointing generals and demanding taxes, &c.” The war ended Dec. 400, in the defeat of Gainas.

make our property greater, these are subjects we can talk about <sup>Acts</sup> every day, and never be tired of them: while concerning things <sup>XV.</sup> in ourselves and really our own, we neither wish to speak ourselves, nor so much as dream of tolerating advice, nor of enduring to hear others speaking about them? But answer me, what do you talk about? About dinner? Why that is a subject for cooks. Of money? Nay, that, is a theme for hucksters and merchants. Of buildings? That belongs to carpenters and builders. Of land? That talk is for husbandmen. But for us, there is no other proper business, save this, how we may make wealth for the soul. Then let not the discourse be wearisome to you. Why is it that none finds fault with the physician for always discoursing of the healing art, nor with people of other crafts for talking about their peculiar arts? If indeed the mastery over our passions were really achieved, so that there were no need of putting us in mind, we might reasonably be taxed with ambition and display: or rather, not then either. For even if it were gained, for all that, there would be need of discoursing, that one might not relapse and remain uncorrected: as in fact physicians discourse not only to the sick, but also to the whole, and they have books on this subject, on the one part how to free from disease, on the other how to preserve health. So that even if we are well, still we must not give over, but must do all in order to the preserving of our health. And when we are sick [3.] there is a twofold necessity for advice: first, that we may be freed from the disease; secondly, that having been freed, we may not fall into it again. Well then, we are discoursing now by the method of treating the sick, not by the rules for the treatment of the healthy.

How then may one root out this evil passion? how subdue<sup>ὑποσκελεῖσθαι</sup> this violent fever? Let us see whence it had its birth, and let us remove the cause. Whence is it wont to arise? From arrogance and much haughtiness. This cause then let us remove, and the disease is removed together with it. But what is arrogance? whence does it arise? for perhaps we are likely to have to go back to a still higher origin. But whatever course the reason of the thing may point out, that let us take, that we may go to the bottom of the mischief, and pluck it up by the roots. Whence then comes arrogance?

g g

**HOMIL.** From our not looking into our own concerns, but instead of XXXII. that, busying ourselves about the nature of land, though we are not husbandmen, and the nature of gold, though we are not merchants, and concerning clothing, and every thing else: while to ourselves and our own nature we never look at all. And who, you will say, is ignorant of his own nature? Many: perhaps all, save a few: and if ye will, I will shew the proof of it. For, tell me, what is man? If one were asked, will he be able to answer outright to the questions, In what he differs from the brutes, in what he is akin to the heavenly inhabitants, what can be made of man? For as in the case of any other material, so also in this case: man is the subject-matter, but of this can be made either an angel or a beast. Does not this seem a strange saying? And yet ye have often heard it in the Scriptures. For of certain human

Mal. 2, beings it was said, *he is the angel of the Lord*: and from his 7. Mal. 3, *lips*, saith it, *they shall seek judgment*: and again, *I send* 1. Mat. 12, *My angel before Thy face*: but of some, *Serpents, generation* 34. *of vipers*. So then, it all depends upon the use. Why do I say, an angel? the man can become God, and a child of Ps.82,6. God. For we read, *I have said, Ye are gods, and all of you are children of the Most High*. And what is greater, the power to become both God and angel and child of God is put into his own hands. Yea, so it is, man can be the maker of an angel. Perchance this saying has startled you? Hear

Mat.22, however Christ saying: *In the Resurrection they neither 30. marry nor are given in marriage, but are like unto the angels.*

Mat. 19, And again, *He that is able to receive it, let him receive it.* 12.

In a word, it is virtue which makes angels: but this is in our power: therefore we are able to make angels, though not in nature, certainly in will. For indeed if virtue be absent, it is no advantage to be an angel by nature; and the Devil is a proof of this, who was an angel once: but if virtue be present, it is no loss to be a man by nature; and John is a proof of this, who was a man, and Elias who went up into heaven, and all those who are about to depart thither. For these indeed, though with bodies, were not prevented from dwelling in heaven: while those others, though without bodies, could not remain in heaven. Let no one then grieve or be vexed with his nature as if it were a hindrance to him, but with his

will. He (the Devil) from being incorporeal became a lion : for <sup>ACTS</sup> lo! it saith, *Our adversary, as a roaring lion, walketh about,* <sup>XV.</sup> *seeking whom he may devour :* we from being corporeal, become <sup>1 Pet. 5.</sup> *angels.* For just as if a person, having found some precious <sup>8.</sup> material, should despise it, as not being an artifcer, it will be a great loss to him, whether it be pearls, or a pearl shell, or any other such thing that he has seen ; so we likewise, if we are ignorant of our own nature, shall despise it much : but if we know what it is, we shall exhibit much zeal, and reap the greatest profits. For from this nature is wrought a king's robe, from this a king's house, from this nature are fashioned a king's members : all are kingly. Let us not then misuse our own nature to our hurt. He has made us *a little lower* <sup>Psa.8,5.</sup> *than the angels*, I mean, by reason of death : but even that little we have now recovered. There is nothing therefore to hinder us from becoming nigh to the angels, if we will. Let us then will it, let us will it, and having exercised ourselves thoroughly, let us return honour to the Father, and the Son, and the Holy Spirit, now and ever, world without end. Amen.

## HOMILY XXXIII.

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ACTS xv. 13—15.

*And after they had held their peace, James answered, saying, Men and brethren, hearken unto me: Symeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets.*

THIS (James) was bishop, as they say, and therefore Deut. 17, 6. he speaks last, and herein is fulfilled that saying, *In Mat. 18, 16:* *the mouth of two or three witnesses shall every word be established.* But observe the discretion shewn by him also, in making his argument good from the prophets, both new and old<sup>a</sup>. For he had no acts of his own to declare, as Peter had and Paul. And indeed it is wisely ordered that this (the active) part is assigned to those, as not intended to be locally fixed<sup>b</sup> in Jerusalem, whereas (James) here, who performs the part of teacher, is no way responsible for what has been done, while however he is not divided from them in opinion. (b) *Men and brethren,* he says, *hearken unto me.* Great is the moderation of the man. His also is a more complete oration, as indeed it puts the completion to the matter under discussion. (a) *Symeon*<sup>b</sup>, he says, *declared:* (namely,) in Luke, in that he

<sup>a</sup> All our MSS. and the Cat. ἀπό τε παλαιῶν βιβλουμένου τῶν προφητῶν τὸν λόγον, which is in fact what the sense requires: “from the prophets, new (as Symeon) and old.”  
<sup>b</sup> Edd. ἐπιχωριδίειν, Cat. ἐγχεονίζειν, substituted for the less usual ἐγχειρίζειν of A. B. C. Sav. — Below, Συμεὼν,

prophesied [Which Thou hast prepared before the face of all nations, a light to lighten the Gentiles, and the glory of Thy people Israel.] (c) How God at the first did visit the <sup>Acts XV.</sup> <sub>13—21.</sub> <sup>Luke 2,</sup> <sub>25.</sub> Gentiles, to take out of them a people for His Name.

Then, since that (witness), though<sup>c</sup> from the time indeed he was manifest, yet had not authority by reason of his not being ancient, therefore he produces ancient prophecy also, saying, *And to this agree the words of the Prophets, as it is written: After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up.* What? was Jerusalem raised up? Was it not rather thrown down? What<sup>d</sup> sort of raising up does he call that which took place after the return from Babylon? *That the residue of men, he says, may seek the Lord, even all the Gentiles upon whom My Name is called.* Then, what makes his word authoritative—*Saith the Lord, which doeth all these things:* and, for that this is no new thing, but all was planned from the beginning, *Known unto God are all His works from ever-lasting.* And<sup>1</sup> then again his authority (as Bishop): *Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God: but that we write unto them, that they abstain from pollution of idols, and from fornication, and from things strangled, and from*

*φησιν, έπηγόσατο δι τῷ Λουκᾷ προφητεύσας.* Cat., “He who in Luke prophesied, *Lord, now lettest Thou Thy servant depart.*—It is remarkable that it does not occur to Chrys., that Symeon is Simon Peter, though 2 Pet. i. 1. has *Συμέων Πέτρος* in the Cod. Alexandr., and many other MSS. In the mod. t. Chrys. is made to say: “*Some say that this is he who is mentioned by Luke & others, that he is some other person of the same name.* (Acts xiii. 1.?) But whether it be the one or the other is a point about which there is no need to be particular; but only to receive as necessary the things which the person declared.”

“*ἄνδρ μὲν τοῦ χερόν δῆλος ἦν, τὸ δὲ ἀξιώστον οὐκ εἶχε.* the former clause seems to be corrupt. The sense in general is, He was manifestly (a prophet), but had not the same autho-

rity as the old prophets. Probably the form of opposition was this: *ἐπειδὴ* *ἔκείνος ἄνδρ μὲν • δῆλος ἦν, ἀνδ* *δὲ τοῦ χερόν τὸ ἀξιώστον οὐκ εἶχε* *δὰ τὸ μῆτα παλαιὸς εἴναι.* “Since Symeon, though from •• he was manifestly (a prophet), yet from time had not the like authority because he was not ancient.”

“Mod. t. “But it is not of these things that he speaks. And what raising up, you will say, does he mean? That after Babylon.” We point it, *τοῖα λέγει ζητεσιν τὴν μετά Βαβυλῶνα;* “Was it raised up? was it not rather raised to the ground (by the Romans)? True it was rebuilt after the return from Babylon, but what sort of raising up does he call that?” For the answer to these questions, not given here, see the Recapitulation, (note k.)

**HOMIL.blood.** *For Moses of old time hath in every city them that*  
xxxiii. *preach him, being read in the synagogues every sabbath day.*  
 Since' then they had heard of the Law, with good reason  
 he enjoins these things from the Law, that he may not seem  
 to make it of no authority. And (yet) observe how he does  
 not let them be told these things from the Law, but  
 from himself, saying, It is not that I heard these things  
 from the Law, but how? "We have judged." Then the  
 v. 22. decree is made in common. *Then pleased it the Apostles*  
*and elders, together with the whole Church, to choose men of*  
*their own company—do you observe they do not merely*  
*enact these matters, and nothing more?—and send them to*  
*Antioch with Paul and Barnabas: namely, Judas surnamed*  
*Barsabas, and Silas, chief men among the brethren: and*  
*they wrote letters by them after this manner.* And observe,  
 the more to authenticate the decree, they send men of their  
 v. 23. own, that there may be no room for regarding Paul and his  
*company with suspicion. The Apostles and elders and*  
*brethren send greeting unto the brethren which are of the*  
*Gentiles in Antioch and Syria and Cilicia.* And mark'  
 with what forbearance of all harsh vituperation of those  
 v. 24. (brethren) they indite their epistle. *Forasmuch as we*  
*have heard, that certain which went out from us have*  
*troubled you with words, subverting your souls, saying, Ye*  
*must be circumcised, and keep the Law: to whom we gave*  
*no such commandment.* Sufficient was this charge against  
 the temerity of those men, and worthy of the Apostles' mode-  
 ration, that they said nothing beyond this. Then to shew  
 that they do not act despotically, that all are agreed in this,  
 v. 25. that with deliberation they write this—*It seemed good to us,*  
*being assembled with one accord, to send men of ours whom*  
*we have chosen—then, that it may not look like disparage-*  
*ment of Paul and Barnabas, that those men are sent, observe*  
*the encomium passed upon them—together with our beloved*  
 v. 26-28. *Barnabas and Paul, men that have hazarded their lives for*

\* All our MSS. ἐκεῖδη οὐκ ἡσαν ἀκτι- τικῶς ἐκείνους διαβάλλοντες ἐπιστέλ- κοτες τοῦ νόμου, which contradicts λουσιν. The sense absolutely requires v. 21. We restore ἐκεῖδη οὖν. In B. πᾶς οὐ φρτ. It would be strange if C. v. 21. with the words ἐκεῖδη οὐκ Chrys. made τὸ φορτύδη and τὸ δια- ἡσαν ἀκ. τοῦ νόμου is repeated after, βάλλειν matter of commendation: "We have judged."

<sup>1</sup> MSS. and Edd. Καὶ δρα πᾶς φορ-

says just the contrary, and below, p. 459.

*the name of our Lord Jesus Christ. We have sent therefore Judas and Silas, who shall also tell you the same things by mouth. For it seemed good to the Holy Spirit and to us—* it is not man's doing, it says,—*to lay upon you no greater burden—again it calls the Law a burden: then apologizing even for these injunctions—save these necessary things: That ye abstain from meats offered to idols, and from blood, v. 29. and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well.* For these things the New Testament did not enjoin: we nowhere find that Christ discoursed about these matters; but these things they take from the Law. *From things strangled,* it says, [and from blood]: here it prohibits<sup>1</sup> murder.<sup>1</sup> comp. *So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they de-* Gen. 9, <sup>b</sup>*literated the epistle: which when they had read, they rejoiced for the consolation.* Then those (brethren) also exhorted them: and having established them, for towards Paul they were contentiously disposed, so departed from them in peace. *And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed them. And after they had tarried there a space, they were let go in peace from the brethren unto the Apostles.* No more factions and fightings, but thenceforth Paul taught<sup>2</sup>.

[*Then all the multitude kept silence etc.*] There was no Recapitulation in the Church. After Peter Paul speaks, and none silences him: James waits patiently, not starts up<sup>b</sup> (for the next word). Great the orderliness (of the proceedings). No word speaks John here, no word the other Apostles, but held their peace, for James was invested with

<sup>a</sup> Παῦλος δὲ λοιπὸν ἔδιβασκεν. Perhaps this may belong to the Recapitulation, v. 12.—In the mod. t. the matter is a good deal transposed, without any necessity, and the Recapitulation is made to begin after the sentence ending, “love of glory.”—This seems to be the proper place for the first of the sentences following the Recapitulation, p. 462. note a. viz. “No more faction. On

this occasion I suppose it was that they received the right hand, as he says himself, *They gave to me and Barnabas the right hands of fellowship.* On this (same) occasion he says, *They added nothing to me.* For they confirmed his view: they praised and admired it.”

<sup>b</sup> ἐπιτηδῆ N. Cat. (ἐπιτηδῆ sic A.B.C.) mod. t. ἀποτηδᾶ, “recoils” from hearing Paul.

HOMIL. the chief rule, and think it no hardship. So clean was their  
xxxiii. soul from love of glory. [And after that they had held their  
v. 13. peace, James answered etc.] (b) Peter indeed spoke more  
strongly, but James here more mildly: for thus it behoves  
one in high authority, to leave what is unpleasant for others  
to say, while he himself appears in the milder part. (a) But  
v. 14. what means it, *How God first* ( $\pi\gamma\omega\tau\sigma$ ) *did visit?* (It means)  
from the beginning ( $\epsilon\xi\alpha\gamma\chi\eta\varsigma$ )<sup>1</sup>. (c) Moreover he well says,  
<sup>1</sup> Συμεὼν ἔξηγήσατο. *Syemeon expounded* (or, interpreted), implying that he too  
spake the mind of others. [And to this agree etc.] Observe  
v. 15. how he shews that this is a doctrine of old time. *To take out*  
*of the Gentiles*, he says, *a people for His Name*. Not simply,  
Chose, but, *for His Name*, that is, for His glory. His Name  
<sup>2 προ-</sup>  
<sup>ληψίς</sup> is not shamed by the <sup>3</sup>taking the Gentiles first, but it is  
even a greater glory.—Here some even great thing is hinted  
v. 16. at: that these are chosen before all<sup>4</sup>. [*After this I will*  
*return, and rebuild the tabernacle of David which is fallen*  
*down.*] But if one would look into the matter closely, the  
kingdom of David does in fact now stand, his Offspring  
reigning everywhere. For what is the good of the buildings  
and the city, with none obeying there? And what is the  
harm arising from the destruction of the city, when all are  
willing to give their very souls? There is that come which

<sup>1</sup> The scribes did not perceive that  $\epsilon\xi\alpha\gamma\chi\eta\varsigma$  is the answer to the question, *Tι ἐστιν, καθός πρῶτον κ. τ. λ.* therefore transposed this sentence and gave  $\epsilon\xi\alpha\gamma\chi\eta\varsigma$  to the sentence (a) (Cat. omits them.) Mod. t., the question being thus left unanswered, substitutes *Syemeon hath declared—καθός πρ. κ. τ. λ.* 'Εξ αρχῆς σφοδρότερον μέν.

<sup>4</sup> διτὶ πρὸ πάντων οὐνοί. Here also, and in τῇ προλήψει τῶν θεων, there seems to be a reference to *πρῶτον*, as if the meaning were, God looked upon the Gentiles first to take from them, before the Jews, etc.—After the text, the questions left unanswered above (see note d) might be advantageously introduced. “How could that restoration (after Babylon) be called an *ἐγέρσις*, especially as the city was eventually raised to the ground by the Romans? True: but the kingdom of David is in fact more gloriously raised up, in the reign of David’s Offspring

throughout the world. As for the buildings and city, what loss is that? Nay, David himself is more glorious now than he was before, sung as he is in all parts of the world. If then this which the Prophet foretold is come to pass—this is put as St. James’s argument—namely, that the city was raised from its ruins, (and the subsequent overthrow, when the end of that restoration was attained, does not invalidate the fulfilment,) then must the διτὶ of this restoration also come to pass, namely, that the residue shall seek the Lord, and *all the Gentiles* upon whom that Name is called. The city was raised up for the sake of Christ, to come of them, and to reign over all nations. Consequently, the Prophet shews that the *αἰτία* (i. e. the διτὶ, or final cause) of the building of the city is—the calling of the Gentiles, *τὸ τὰ Ιθηναὶ κληθῆναι.*”

is more illustrious than David: in all parts of the world is he now sung. This has come to pass: if so, then must this also come to pass, [And I will build again the ruins thereof, and I will set it up:] to what end? that the residue of men <sup>XV.</sup> v. 17. may seek the Lord, [and all the Gentiles, upon whom My Name is called]. If then it was to this end that the city rose again, (namely) because of Him (that was to come) of them, it shews that of the building of the city the cause is, the calling of the Gentiles. Who are the residue? those who are then left! [And all the Gentiles, upon whom My Name is called:] but observe, how he keeps the due order, and brings them in second. *Saith the Lord, which doeth these things.* Not saith (only), but doeth. Why then, it was God's work.—But the question is other than this, (namely) what Peter spoke more plainly, whether they must be circumcised. Then why dost thou harangue about these matters? For what the objectors asserted, was not that they must not be received upon believing, but that it must be with the Law. And upon this Peter well pleaded: but then, as this very thing above all others troubled the hearers, therefore he<sup>1</sup> sets this to rights again. And observe, that<sup>1</sup> <sup>θεραπεῖται</sup> which was needful to be enacted as a rule, that it is not <sup>τελεῖται</sup> necessary to keep the Law, this Peter introduced: but the milder part<sup>m</sup>, the truth which was received of old, this James saith, and dwells upon that concerning which nothing is written, in order that having soothed their minds by that which is acknowledged, he may opportunely introduce this likewise. *Wherefore, saith he, my sentence is, not to trouble v. 19. them which from among the Gentiles do turn unto God,* that is, not to subvert: for, if God called them, and these observances subvert, we fight against God. And<sup>n</sup> again, *them which*

<sup>1</sup> οἱ ὑπολειψμένοι τότε, the Jews whom that (the Babylonian) judgment leaves.

<sup>m</sup> Miss. and Edd. τὸ δὲ ἡμέτερον. We must read τὸ δὲ ἡμερώτερον, as above: in the preceding clause something is wanted for antithesis, probably καὶ δρα, τὸ μὲν φορτικώτερον, διπερ κ. τ. λ.

<sup>n</sup> ἀντὶ οὐδὲν γέγραπται. This also requires emendation. The sense demands, "About which there is no

dispute." The γέγραπται may have come in from the text referred to: "to wit, Καθὼς γέγράπται etc."

<sup>o</sup> The report seems to be defective here; and in fact N. (Sav. marg.) inserts after the text, "shewing both God's care towards them and mercy, and their ready mind and piety in obeying: and he says well, &c." But this addition is unknown to A. B. C. Cat., and N. frequently adds to or otherwise alters the original text,

**HOMIL.** from the Gentiles, he saith, *do turn*. And he says well, with authority, the “*my sentence is.*” [But that we write unto them that they abstain from pollutions of idols, and from fornication]—(b) and yet, they often insisted upon these points in discoursing to them—but, that he may seem also to honour the Law, (he mentions) these also, speaking (however) not as from Moses but from the Apostles, and to make the commandments many, he has divided the one into two, (saying,) *and from things strangled, and from blood.* For these, although relating to the body, were necessary to be observed, because (these things) caused great evils, [For Moses hath of old times in every city, etc.] This above all quieted them. (a) For this cause I affirm that it is good (so to write to them.) Then why do we not write the same injunctions to Jews also? Moses discourses unto them. See what condescension (to their weakness)! Where it did no harm, he set him up as teacher, and indulged them with a gratification which hindered nothing, by permitting Jews to hear him in regard of these matters, even while leading away from him them of the Gentiles. See what wisdom! He seems to honour him, and to set him up as the authority for his own people, and by this very thing he leads away the Gentiles from him! [Being read in the synagogues every sabbath day.] Then why do they not learn (what is to be learnt) out

where the sense or connexion is obscure.—Perhaps however these two sentences may be better transposed to follow the part (b), so that the connexion would be, “And again, observe he has been speaking concerning the *Gentile* converts, not openly of the Jewish believers, and yet in fact what he says is no less for them.”—Mod. t. with partial transposition, “And he well says, *To them* etc. declaring both the purpose of God from the beginning with respect to them, and their obedience and readiness for the calling. What means it, *I judge?* Instead of, With authority I say that this is so. But that we write to them, he says, *to abstain from* etc. For these, though bodily &c. (as below.) And that none may object, Why then do we not enjoin the same things to the Jews? He adds, *For Moses* etc.: i. e. Moses discourses to them continually: for this is the meaning of, *Being read every*

*sabbath-day.* See what condescension!”  
 Ρ κατοι γε πολλάκις αὐτοῖς ὑπὲρ (not ωρὶ as Ben. renders, de his) διελέχθησαν mod. t. διελέχθη, referred perhaps to Moses or the Law, as in the trajectio this sentence follows the last of (a). The clause seems to refer to “pollutions of idols and fornication,” q. d. “Why mention these in the decree? The Apostles, especially Paul, often discoursed to them on behalf of these points of Christian duty, i. e. the abstaining from all approach to idolatry, as in the matter of εἰωλόθυτα, and from fornication.” The answer is: “He mentions them, for the purpose of seeming to maintain the Law, (though at the same time he does not rest them on the authority of the Law, but on that of the Apostles: still the Jewish believers would be gratified by this apparent acknowledgment of the Law,) and (with the same view) to make a greater

of him, for instance \* \* \* ? Through the perversity of these men. He shews that even these (the Jews) need observe no more (than these necessary things.) And if we do not write to them, it is not that they are bound to observe anything more, but only that they have one to tell them. And he does not say, Not to offend, nor to turn them back', which is what Paul said to the Galatians, but, *not to trouble them*: he shews that the<sup>1</sup> point if carried is nothing but<sup>1</sup> κατόρθωσις a mere troubling. Thus he made an end of the whole θύμα matter"; and while he seems to preserve the Law by adopting these rules from it, he unbinds it by taking only these.

(c) 'There was a design of Providence in the disputation also, that after the disputation the doctrine might be more firm.

[*Then pleased it the Apostles to send chosen men of their own company, etc.*] no ordinary persons, but the *leading men*; having written (letters) by them after this manner. To those in Antioch, it says, and Syria and Cilicia, where the disease had its birth. Observe how they say nothing <sup>v. 22.23.</sup> harsher against [3.] those men, but look to one thing only, namely, to undo (the <sup>2</sup> φορτίον mischief) which has been done. For this would make even the movers of the faction there to confess (that they were wrong). They do not say, The seducers, the pestilent fellows, or such-like: though where need is, Paul does this, as when he says, *O full of all guile*: but here, the point being ch. 13, carried, there was no need. And observe, they do not put it, <sup>10.</sup> That certain from us ordered you to keep the Law, but,

number of ἄντολαι, for which reason also he divides the one legal prohibition of blood into the two, ἀπὸ τῶν πυκτῶν καὶ ἀπὸ τῶν αἷματος. The latter, he says, though σωματικά, are necessary to be observed, because the non-observance of this law on which the Jews laid so much stress led to great evils—especially made it impossible for Jewish and Gentile believers to eat at the same table. For in every city Moses is preached to Jews and proselytes. Therefore I say it is good that we charge them by letter to abstain from these things." Then, giving a different turn to the reason, "for Moses of old times etc.," he adds, "this is for them which from the Gentiles, etc." as for the Jewish believers, they have Moses to teach them. Thus again seeming to uphold Moses, while in fact

he shews, what they might learn from Moses himself, that the Law is come to an end for the Jews also."

A. B. ἀπῆγε. τὰ έθνη δὲ αὐτοῦ. Διὰ τὸ οὖν μὴ παρ' αὐτοῦ μανθ. ; C. ἀπῆγε. τὰ δὲ αὐτοῦ πάντα, οἷον τὰ έθνη. Διὰ τὸ κ.τ.λ. Cat. ἀπῆγε. τὰ δὲ αὐτοῦ μανθ. Hence we read, ἀπῆγαγε τὰ έθνη. Διὰ τὸ οὖν μὴ τὰ δὲ αὐτοῦ μανθάνουσι, οἷον (τὰ έθνη?) \* \* \* ;

<sup>1</sup> καταστρέψειν, MSS. Perhaps, μεταστρέψαι from Gal. i. 7.

\* ἔξελυσε τὸ πᾶν, "untied the whole knot," or perhaps "took out of the Law all its strength," as below λένε.

<sup>1</sup> Perhaps the sentence, τοῦτο μάλιστα αὐτοῖς ἀνεβάσει, retained above as the end of (b), may belong here, in the sense, "This was conclusive; this made the Judaizers desist, if any thing could."

**HOMIL.** Troubled you with words, subverting [your souls,]—nothing  
xxxiii. could be<sup>1</sup> more proper than that word: none (of the other  
v. 24. speakers) has so spoken of the things done by those men. *The*  
<sup>1 κυριο-</sup> *τερον* souls, he says, already strongly established, these persons are  
<sup>2 μετα-</sup> *ἀνασκευάζοντες*, as in speaking of a building, “taking them  
<sup>τιθέντες</sup> down again;” displacing<sup>2</sup> them (from the foundation)<sup>a</sup>.  
v. 25.26. *To whom, he says, we gave no such commandment. It seemed*  
*good therefore to us being assembled with one accord, [to*  
*send chosen men unto you] together with our beloved [Bar-*  
*nabas and Paul, men that have hazarded their lives for the*  
*Name of our Lord Jesus Christ.] If beloved, they will not*  
v. 27. *despise them, if they have hazarded their lives, they have*  
*themselves a right to be believed. We have sent, it saith,*  
*[Judas and Silas], who shall also tell you the same things by*  
*word of mouth. For it was necessary that there should be*  
*not merely the Epistle there by itself, lest they should say*  
*that Paul and Barnabas had suppressed<sup>b</sup> (the real purport),*  
*that they said one thing instead of another. The encomium*  
*passed upon Paul stopped their mouths. For this is the*  
*reason why neither Paul comes alone nor Barnabas (with*  
*him), but others also from the Church; that he may not be*  
*suspected, seeing it was he that advocated that doctrine:*  
v. 28. *nor yet those from Jerusalem alone. It shews that they have*  
*a right to be believed. [For it seemed good, say they, to the*  
*Holy Ghost and to us:] not making themselves equal (to*

<sup>a</sup> καθάπερ ἐπὶ οἰκοδομῆς τὰ ὑπ' ἑκεῖ-  
nων γεγενημένα μετατίθεντες. Mod. t.  
from E. τιθέντες, “putting, as in respect  
of a building, the things done by  
those (Judizers).” We have transposed  
τὰ ὑπ' ἐκ γεγ. to its proper place.  
He interprets ἀνασκ., with reference to  
Gal. i. 6. μετατίθεσθε.

<sup>b</sup> συνήργασαν Ben. ipsos extorsisse:’  
but the word is used in the Greek of  
Chrysostom’s time, in the sense ‘conceal,’ for which Schneider s. v. refers to  
Valesius on Harpocrat. p. 145. Gronov.  
in which sense we have rendered it  
above. Or perhaps, “had wrested it”  
to make it speak in their favour. Τὸ  
ζητούμενον συναρπάζειν is a logical  
phrase, used of one who commits a  
‘petitio principii.’ St. Chrys. however  
can hardly be correctly reported here:  
for the letter itself would shew, if it  
were believed to be genuine, that Paul

and Barnabas neither συνήργασαν nor  
ἄλλα ἄντ' θλλῶν εἶσαν. He may rather  
be supposed to have said in substance  
as follows: “Had Paul and Barnabas  
returned alone as the bearers of an oral  
communication, it might be suspected  
that they gave their own account of the  
matter: had they come alone, bearing  
the Epistle, its genuineness might have  
been called in question: but by sending  
the Epistle by the hands of men of their  
own and of high consideration, they left  
no room for doubt as to the fact of their  
decision. On the other hand, to have  
sent these men alone, would have looked  
like putting a slight upon Barnabas  
and Paul: but by sending the messen-  
gers with them, they shewed ἡτοί  
πιστοί εἴσων, and by the eulogy ex-  
pressed in the Epistle itself they  
stopped the mouths of the gainsayers.”

Him"—they are not so mad. But why does it put this (so?) *To the Holy Ghost?* The one, *To the Holy Ghost*, that they may not deem it to be of man; the other, *To us*, that they may be taught that they also themselves admit (the Gentiles), although themselves being in circumcision. They have to speak to men who are still weak and afraid of them: this is the reason why this also is added. And it shews that it is not by way of condescension that they speak, neither because they spared them, nor as considering them weak, but the contrary; for great was the reverence of the teachers also\*. *To lay upon you no greater burden*—they<sup>y</sup> are ever calling it a burden—and again, [save these necessary things:] for that was a superfluous burden. See here a brief Epistle, with nothing more in it (than was needed), neither arts of persuasion<sup>1</sup>, <sup>κατα-</sup>nor reasonings, but simply a command: for it was the Spirit's legislating. [*So when they were dismissed they came to v. 30.* *Antioch, and] having gathered the multitude together, they delivered to them the epistle.* After the epistle, then, (*Judas v. 31.* and Silas) also themselves exhort them by word: for this also was needful, that (Paul and Barnabas) might be quit of all suspicion. *Being prophets also themselves*, it says, *exhorted the brethren with many words.* It shews here the right that Paul and Baruabas have to be believed. For Paul also might have done this, but it behoved to be done by these<sup>z</sup>. v. 33.

\* The innovator completely mistakes the meaning of this clause: not having the text to guide him, he supposes it to refer to Silas and Judas, and alters thus: "It shews how worthy of credit they are: not making themselves equal, it says: they are not so mad. In fact, this is why it adds that expression, *Which have hazarded their lives etc.* And why does it say, *It seemed good to the Holy Ghost and to us*, and yet it had sufficed &c."—Below, he has "*To lay upon you no greater burden.* This they say, because they have to speak &c." But all this belongs to *εδοξεν ήμιν* q. d. "You need not fear us, neither is it of condescension that we speak, or to spare you as being weak—quite the contrary—it seems good to the Holy Ghost and to us."

<sup>z</sup> πολλὴ γὰρ καὶ τῶν διδασκάλων αἰδὼς ἦ. It is not clear whether this means, Great was the reverence shewn by the

teachers also towards them—as in St. Peter's *ὅπερ κἀκέῖνοι*—and therefore they did not treat them as "weak;" or, great was their reverence towards their teachers, so that had they laid upon them a greater burden, they would have borne it.

<sup>y</sup> Miss. and Edd. have this clause, *ἴνων κάτα βόρεος καλοῦσι* after *Πνεύματος γὰρ οὐ νομοθεσίᾳ*, and give the *καὶ πάλιν* to *συναγαγόντες*. After the clause "For that was a superfluous burden" seems to be the proper place for these sentences from below, see note a, p. 462, "It shews that the rest are not necessary but superfluous, seeing these things are necessary. *From which if ye keep yourselves ye shall do well.* It shews that nothing is lacking to them, but this is sufficient."

<sup>z</sup> Here insert from below: "For it might have been done also without letters—they did this."

**HOMIL.** *And after they had tarried there a space, they were let go in peace.*

No<sup>a</sup> more faction. On this occasion, I suppose, it was that Gal. 2, they received the right hand, as he says himself, *They gave to me and Barnabas right hands of fellowship.* There he ib. 6. says, *They added nothing to me.* For they confirmed his view: they praised and admired it.—It shews that even from human reasonings it is possible to see this, not to say from the Holy Ghost only, that they sinned a sin not easy to be corrected. For such things need not the Spirit.—It shews that the rest are not necessary, but superfluous, seeing these things are necessary. *From which if ye keep yourselves, it saith, ye shall do well.* It shews that nothing is lacking to them, but this is sufficient. For it might have been done also without letters, but that there may be a law in writing (they send this Epistle): again, that they may obey the law, (the Apostles) also told those men (the same things), and they did this, *and [confirmed them, and having tarried a space were let go] in peace.*

Let us not then be offended on account of the heretics. For look, here at the very outset of the preaching, how many offences there were: I speak not of those which arose from them that were without; for these were nothing: but of the offences which were within. For instance, first Ananias, then the “murmuring,” then Simon the sorcerer; afterwards they that accused Peter on account of Cornelius, next the famine<sup>b</sup>, lastly this very thing, the chief of the evils. For indeed it is impossible when any good thing has taken place, that some evil should not also subsist along with it. Let us not then be disturbed, if certain are offended, but let us thank God even for this, because it makes us more approved. For not tribulations only, but even temptations also render us more illustrious. A man is no such great lover of the truth, only for holding to it

\* What follows consists of notes which the redactor did not bring to their proper places. “No more faction,—admired it,” see note g. “It shews—the Spirit,” may belong either to the comment on κρύψις ἐγώ, or to that on “It seemed good to the Holy Ghost and to us.”—“It shews that the rest—sufficient,” see note y. These parts being removed, the remainder forms the con-

tinuation of the sentence, “it behoved to be done by these” note z. The concluding words καὶ μετ’ εἰρήνης are the reporter’s abridgment of the text: καὶ [ἐπεστήριξαν, ποιήσαντες δὲ χρόνον ἀπελθόντας] μετ’ εἰρήνης.

<sup>b</sup> The famine is mentioned among the offences within, perhaps because it may have led some to question the Providence of God: see above, p. 350.

when there is none to lead him astray from it: to hold fast to the truth when many are drawing him away, this makes the proved man. What then? Is this why offences come? I am not speaking as if God were the author of them: God forbid! but I mean, that even out of their wickedness He works good to us: it was never His wish that they should arise: *Grant to them*, He saith, *that they may be one*: but since offences do come, they are no hurt to these, but even a benefit: just as the persecutors unwillingly benefit the Martyrs by dragging them to martyrdom, and yet they are not driven to this by God, just so is it here. Let us not look (only at this), that men are offended: this very thing is itself a proof of the excellence of the doctrine—that many simulate and counterfeit it: for it would not be so, if it were not good. And this I will now shew, and make on all hands plain to you. Of perfumes, the fragrant spices are they which people adulterate and counterfeit; as, for instance, the amomum leaf. For because these are rare and of necessary use, therefore there come to be spurious imitations likewise. Nobody would care to counterfeit any common article. The pure life gets many a false pretender to it: no man would care to counterfeit the man of vicious life; no, but the man of monastic life.—What then shall we say to the heathen? There comes a heathen and says, “I wish to become a Christian, but I know not whom to join: there is much fighting and faction among you, much confusion: which doctrine am I to choose?” How shall we answer him? “Each of you” (says he) “asserts, ‘I speak the truth.’” (b) No doubt: this is in our favour. For if we told you to be persuaded by arguments, you might well be perplexed: but if we bid you believe the Scriptures, and these are simple and true, the decision is easy for you. If any agree with the Scriptures, he is the Christian; if any fight against them, he is far from this rule. (a) “[But] which am I to believe, knowing as I do nothing at all of the Scriptures?

<sup>c</sup> MSS. and Edd. transpose the parts marked *a* and *b*. The old text, however, by retaining *τι οὖν* at the end of *a*, as well as at the beginning of *c*, enables us to restore the order, so that then the clause *μηδὲν θλως εἰδὼς εἴ ταῦτα Γράφαις*, no longer disturbs the sense.

**HOMIL.** The others also allege the same thing for themselves. What then (*c*) if the other come, and say that the Scripture has this, and you that it has something different, and ye interpret the Scriptures diversely, dragging their sense (each his own way)?” And you then, I ask, have you no understanding, no judgment? “And how should I be able (to decide),” says he, “I who do not even know how to judge of your doctrines? I wish to become a learner, and you are making me forthwith a teacher.” If he say this, what, say you, are we to answer him? How shall we persuade him? Let us ask whether all this be not mere pretence and subterfuge. Let us ask whether he has<sup>1</sup> decided against the heathen (that they are wrong). The fact<sup>d</sup> he will assuredly affirm, for of course, if he had not so decided, he would not have come to (enquire about) our matters: let us ask the grounds on which he has decided, for to be sure he has not settled the matter out of hand. Clearly he will say, ‘Because (their gods) are creatures, and are not the uncreated God.’

<sup>2</sup> *αἰτοῦσιν* Good. If then he find this in the other parties<sup>2</sup>, but among us the contrary, what argument need we? We all confess that Christ is God. But let us see who fight (against this truth), and who not. Now we, affirming Him to be God, speak of Him things worthy of God, that He hath power, that He is not a slave, that He is free, that He doeth of Himself: whereas the other says the reverse. Again I ask: if you would learn (to be) a physician<sup>3</sup>, \* \* \* ? And yet among them are many (different) doctrines. For if you accept without more ado just what you are told, this is not acting like a man: but if you have judgment and sense, you shall assuredly know what is good. We affirm the Son [to be God], we<sup>3</sup> verify what we affirm: but they affirm indeed,

<sup>3</sup> *ἐπαληθεύομεν*

<sup>a</sup> Edd. πάντως τι ἔρει. A. B. C. πάντως δὲ τι ἔρει. “In any wise he will affirm the *ότι*, therefore let us ask the *αἵρεσις δι’ αὐτούς*.”

<sup>b</sup> εἰ ταρπδούσι μέλλουσι μανθάνειν. Mod. t. adds, “Say, Do you accept out of hand and as it chances, whatever you are told?” The connexion is: “Apply your mind to what you hear, whether from us or from them, and see whether of us is consistent. Just as you would, if you wished to learn medicine: there also you would find conflicting opinions,

and you would exercise your judgment upon them, not accept all without examination. Do so here; and in the instance which has been taken, you will see that we, affirming the Son to be God, carry out our affirmation consistently; whereas they (the Arians) say indeed that He is God, but in fact deny Him the essential properties of Deity.”—Edd. and all our MSS. Τίνι λέγομεν ἡμεῖς: ἐπαληθεύομεν κ. τ. λ. We must read either Θεὸν or Τίνι Θεὸν.

but (in fact) confess not.—But 'to mention (something) even <sup>Acts</sup>  
plainer: those have certain persons from whom they are <sup>XV.</sup>  
13—34. called, openly shewing the name of the heresiarch himself,  
and each heresy in like manner: with us, no man has given  
us a name, but the faith itself.—However, this (talk of yours)  
is mere pretence and subterfuge. For answer me: how is it  
that if you would buy a cloak, though ignorant of the art  
of weaving, you do not speak such words as these—"I do  
not know how to buy; they cheat me"—but do all you  
can to learn, and so whatever else it be that you would  
buy: but here you speak these words? For at this rate,  
you will accept nothing at all. For let there be one that  
has no (religious) doctrine whatever: if he should say what  
you say about the Christians—"There is such a multitude  
of men, and they have different doctrines; this a heathen,  
that a Jew, the other a Christian: no need to accept any  
doctrine whatever, for they are at variance one with another;  
but I am a learner, and do not wish to be a judge"—but  
if you have yielded (so far as) to 'pronounce against one' <sup>καταγι-</sup>  
doctrine, this pretext no longer has place for you. For just  
as you were able to reject the spurious, so here also, having  
come, you shall be able to prove what is profitable. For  
he that has not pronounced against any doctrine at all, may  
easily say this: but he that has pronounced against any,  
though he have chosen none, by going on in the same way,  
will be able to see what he ought to do. Then let us not  
make pretexts and excuses, and all will be easy. For, to  
shew you that all this is mere excuse, answer me this: Do  
you know what you ought to do, and what to leave undone?  
Then why do you not what you ought? Do that, and by  
right reason seek of God, and He will assuredly reveal it  
to thee. *God, it saith, is no respecter of persons, but in ch. 10,*  
*every nation he that feareth Him, and worketh righteousness,* <sup>34. 35.</sup>  
*is accepted with Him.* It cannot be that he who

<sup>1</sup> Connexion: I have mentioned one simple criterion: here is another palpable and visible mark. Heretics take their names from men, the founders of their sects, τοῦ αἰρεσιδρχοῦ δηλοῦντος Α. B., καλοῦντος C., τὸ δυόμα. Sav. marg. δηλοῦντες, which we adopt. Mod. t. δηλούνται. But indeed the reasons

you allege are mere pretence, &c.

<sup>2</sup> The sentence is left unfinished: "it would be no wonder," "this would be at least consistent," or the like: then εἰ δὲ εἴτω B. C., ἥξω (sic) A., ἥξε D. Mod. t. οὐδὲ ἥξω: all corrupt. The sense seems to require, "If you have thought fit," or "gone so far as."

**HOMIL.** hears without prejudice should not be persuaded. For just XXXIII. as, if there were a rule, by which everything behoved to be put straight, it would not need much consideration, but it would be easy to <sup>1</sup>detect the person who measures falsely, so is it here. “Then how is it they do not see it at a glance?” <sup>2</sup>ταράσσεις. <sup>3</sup>τρούγγαλα. Many things are the cause of this: both preconceived opinion, and human <sup>3</sup>causes. The others, say you, say the same thing about us. How? For are we separated from the Church? have we our heresiarchs? Are we called after men—as one of them has *Marcion*<sup>b</sup>, another *Manichæus*, a third *Arius*, for the author and leader (of his sect)? Whereas if we likewise do receive an appellation from any man, we do not take them that have been the authors of some heresy, but men that presided over us, and governed the Church. We have Mat. 23, no “masters upon the earth”—God forbid—we have “One Master that is in heaven.” “And those also,” says he, “say the same.” But there stands the name set over them, accusing them, and stopping their mouths.—How<sup>i</sup> is it, there have been many heathen, and none of them asked these questions: and among the philosophers there were these (differences), and yet none of those holding the right <sup>3</sup>αἵρεσις. <sup>3</sup>party was hindered (thereby)?—Why did not (those believers) say, when (the others) raised these questions, “Both these and those are Jews: which must we believe?” But they believed as they ought. Then let us also obey the laws of God, and do all things according to His good pleasure<sup>k</sup>, that having virtuously passed this life present, we

<sup>b</sup> Sav. marg. adds, “another, Paul of Samosata.”

<sup>i</sup> Διδ τι πολλοὶ γεγόνασιν Ἑλλῆνες, καὶ οὐδεὶς κ. τ. λ. Mod. t. omits διὰ τι. The first clause seems to be corrupt, or misplaced: for to say that “there have been many heathen, and none of them has asked these questions” (about Christian doctrines), would contradict all that precedes: and if it means, There were many Greeks, and diverse schools of philosophy among them, and yet none was deterred from the study of philosophy by those differences, this would not be true. But if this be transposed to the following sentence, which relates to the “Ἑλλῆνες at Antioch,” then Chrys. says: “Among philosophers also there were these (dif-

ferences), and yet &c. How is it that (at Antioch) many Greeks became (Christians), and yet none of them asked these questions? Why did they not say &c.”

<sup>k</sup> Edd. have a longer peroration from F, partly followed by D. “And live according to His will while we are yet in this life present, that with virtue having accomplished the remaining time of our life, we may be able &c., and together with them which have pleased Him be found worthy of honour, by the grace and lovingkindness of His only-begotten Son, and the All-holy and Life-giving Spirit, the One true Godhead, now and ever, world without end.” Amen.

may be enabled to attain unto the good things promised to them that love Him, by the grace and mercy of our Lord Jesus Christ, with Whom to the Father and the Holy Ghost together, be glory, dominion, honour, now and ever, world without end. Amen.

Acrs  
XV.  
13—34.

## HOMILY XXXIV.

### ACTS xv. 35.

*Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also.*

OBSERVE again their humility, how they let others also

v.36-39. take part in the preaching. *And some days after Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do. And Barnabas determined to take with them John, whose surname was Mark. But Paul*

<sup>1 ἡρέων</sup> requested<sup>1</sup> not to take him with them, who departed from  
<sup>see note e.</sup> them from Pamphylia, and went not with them to the work.

<sup>2 or, ex-</sup> And the <sup>2</sup>contention was so sharp between them, that they asperation.  
departed asunder one from the other. And already indeed

Luke has described to us the character of the Apostles<sup>a</sup>, that the one was more tender and indulgent, but this one more strict and austere. For the gifts are diverse—(the gifts, I say,) for that this is a gift is manifest—but the one befitting one, the other another set of characters, and if they change places, harm results instead of good. (b) In the Prophets<sup>b</sup> too we find this: diverse minds, diverse characters: for instance, Elias austere, Moses meek. So here Paul is more vehement. And observe for all this, how gentle he is. Requested<sup>c</sup>,  
<sup>3 p. 470, note e.</sup> it says, *not to take him with them that had departed from them from Pamphylia.* (a) And there seems indeed to

<sup>a</sup> MSS. and Edd. after τῶν ἀποστόλων add τῶν λοιπῶν, which we omit as evidently out of place: for “the Apostles” here are Paul and Barnabas. Possibly it should be διὰ τῶν λοιπῶν, “by the rest of the particulars related

on former occasions, but if so, this must be placed after τῶν ἀπ., τὸ θέος.

<sup>b</sup> The notes of this Homily have fallen into extreme confusion, and we have but partially succeeded in restoring the true order.

be<sup>c</sup> exasperation, but in fact the whole matter is a plan of the Divine Providence, that each should receive his proper place: and it behoved that they should not be upon a par,<sup>1 παρό-</sup> but the one should lead, and the other be led. *And so*<sup>v. 39-41.</sup> *Barnabas took Mark, and sailed unto Cyprus; and Paul chose Silas, and departed, being recommended by the brethren unto the grace of God. And he went through Syria and Cilicia confirming the Churches.* And this also is a work of Providence. For the Cyprians had exhibited nothing of the like sort as they at Antioch and the rest: and those needed the softer character, but these needed such a character as Paul's. "Which<sup>c</sup> then," say you, "did well? he that took, or he that left?" \* \* \* (c) For just as a general would not choose to have a low person always to his baggage-bearer, so neither did the Apostle. This corrected the others, and instructed (Mark) himself. "Then did Barnabas ill?" say you. "And how is it not<sup>a</sup> amiss,<sup>2 έτοιμον.</sup> that upon so small a matter there should arise so great an evil?" In the first place then, no evil did come of it, if, sufficing each for whole nations, they were divided the one from the other, but a great good. And besides, they would not readily have chosen to leave each other. But admire, I pray you, the writer, how he does not conceal this either. "But at any rate," say you, "if they must needs part, let it be without exasperation." Nay, but if nothing more, observe this, that in this too is shewn what was of man<sup>d</sup> (in the preaching of the Gospel). For if the like behaved to be shewn (even) in what Christ did, much more here. And besides, the contention cannot be said to be evil, when each disputes for such objects (as here), and with

<sup>c</sup> Mod. t omits this question: C. for ἀφεῖς has ἀφεῖσις, "he that was left, or, dismissed." Part of the answer has drop out, "Paul did well: for &c." The interlocutor rejoins: "Then if Paul did well, Barnabas did ill?" Here Edd. and all our Ms. οὐκοῦν, φησι, κακὸς δ Barnábas; to which mod. t. adds, "By no means: but it is even exceedingly absurd to imagine this. And how is it not absurd to say, that for so small a matter this man became evil?" We restore οὐκοῦν κακὸς δ Barnábas;

by other instances of human infirmity, so by this also) δείκνυται τὰ ἀνθρώπινα, i. e. we are shewn what in the preaching of the Gospel proceeded from man: that man, as man, did his part, which part is betokened by the ordinary characters of human nature. If even in Christ it behoved that He should not do all as God, but that His Human Nature should also be seen working, much more was it necessary that the Apostles, being but men, should work as men, not do all by the immediate power of the Spirit.

<sup>d</sup> μάλιστα μὲν οὖν καὶ ὑπένθεν (as

**HOMIL.** just reason. I grant you, if the exasperation were in seeking XXXIV. his own, and contending for his own honour, this might well be (reproved): but if wishing, both the one and the other, to instruct and teach, the one took this way and the other that, what is there to find fault with? For in many things they acted upon their human judgment; for they were not stocks or stones. And observe how Paul impeaches (Mark), and gives the reason. For of his exceeding humility<sup>\*</sup> he reverenced Barnabas, as having been partner with him in so great works, and being with him: but still he did not so reverence him, as to overlook (what was necessary). Now which of them advised best, it is not for us to pronounce: but thus far (we may affirm), that it was a great arrangement of Providence, if these<sup>†</sup> were to be vouchsafed a second visitation, but those were not to be visited even once.

- v. 35. (a) [Teaching and preaching the word of the Lord.] They<sup>‡</sup> did not simply tarry in Antioch, but taught. What did they teach, and what preach (evangelize)? They both (taught) those that were already believers, and (evangelized) those that were not yet such. [And some days after, etc.] For because there were offences without number, their presence was needed. (d) How they do, he says. And this he did not know: naturally. See him ever alert, solicitous, not bearing to sit idle, though he underwent dangers without end. Do you mark, it was not of cowardice that he came to Antioch? He acts just as a physician does in the case of the sick. And the need of visiting them he v. 37-40. shewed by saying, In which we preached the word. [And Barnabas determined, etc.] (So) Barnabas<sup>§</sup> "departed,

\* This refers to ἡξιον in the sense 'he begged,' as he says below, in the beginning of the Recapitulation, κατότι οὐκ εἴσει ἀπέστολος αὐτῷ πρότερον μετὰ ταῦτα.

† If this sentence be in its place, something is wanting for connexion: e. g. (It was a great *oikouμena*) for the more extended preaching of the word: since on Barnabas's plan these at *Cyprus* were to have a second visitation, but those in *Asia* not even once. But it may be suspected that this part is altogether misplaced: and that the οὖτοι are the brethren "in the cities where we have preached," and ἐκείνοι

the people of Macedonia, &c. See end of Recap. where Chrys. says, had it not been for this parting, the word would not have been carried into Macedonia.

‡ The method of the derangement here is, that there being five portions, these were taken alternately, in the order 1, 3, 5, and then 2, 4.

§ So Edd. and all our Ms. ἀρέστη αὐτῷ δὲ Βαρνάβας: which may mean, "And so the same may now be said of Barnabas, viz. that he departed (from Paul), &c." The same word ἀρέστη is applied to Barnabas below, p. 475.

and went not with (him)." (b) The point to be considered, <sup>Acts</sup> <sup>XV.</sup> is not that they differed in their opinions, but that they <sup>35—41.</sup> accommodated themselves the one to the other, (seeing) that thus it was a greater good their being parted<sup>1</sup>: and the matter took a pretext from this. What then? did they withdraw in enmity? God forbid! In fact you see after this Barnabas receiving many encomiums from Paul in the Epistles. There was *sharp contention*, it says, not enmity nor quarrelling. The contention availed so far as to part them. *And Barnabas took Mark, &c.* And with reason: for what each supposed to be profitable, he did not forego<sup>k</sup> thereafter, because of the fellowship with the other. Nay, it seems to me that the parting took place advisedly<sup>1</sup>, and<sup>l</sup> <sup>*kαρδία*</sup> <sup>*οὐτεσύνη*.</sup> that they said one to another, 'As I wish not, and thou wishest, therefore, that we may not fight, let us distribute the places.' So that in fact they did this, altogether yielding each to the other: for Barnabas wished Paul's plan to stand, therefore withdrew: on the other hand, Paul wished the other's plan to stand, therefore he withdrew. Would to God we too made such separations, as to go forth for preaching. A wonderful man this is, and exceedingly great! To Mark this contest was exceedingly beneficial. For the awe inspired by Paul converted him, while the kindness of Barnabas caused that he was not left behind: so that they contend indeed, but the gain comes to one and the same end. For indeed, seeing Paul choosing to leave him, he would be exceedingly awed, and would condemn himself, and seeing Barnabas so taking his part, he would love him exceedingly: and so the disciple was corrected by the contention of the teachers: so far was he from being offended

<sup>1</sup> συγκατίθησαν ἀλλήλοις οὗτοι μεῖζον δρᾶθνον εἰσι τὸ χωρισθῆναι. The meaning is as below, that they parted *kardia* *ouates*. Mod. t. " συγκατ. ἀλλ. ισεῖν. The point required is to see that, &c." Then, Οὗτοι μ. &. γέγονε τὸ χωρ. "Thus their being parted became a greater good, &c." — Καὶ πρόβασιν ἐκ τούτου τὸ πρᾶγμα ξλαβε, i. e. "They saw that it was best to part, viz. that so the word would be more extensively preached, and this difference gave a pretext for so doing." He means that

the contention was *okonomia*, (see the Recap.) the object being, partly this which is here mentioned, partly a lesson to Mark.

<sup>k</sup> Edd. and Mss. *εἰ* προσήκατο, against the sense of the passage, whence Ecum. omits the negative, not much improving it. The Catena has preserved the true reading, *εἰ προήκατο*. See instances of confusion the other way in Mr. Field's Index to Hom. in Milt. s. v. προσῆκμ.

**HOMIL** thereby. For if indeed they did this with a view to their **XXXIV.** own honour, he might well be offended: but if for his salvation, and they contend for one and the same object, to shew that he who honoured him \* \* \* had well deter-

<sup>1</sup> *έπονον* minded<sup>1</sup>, what is there amiss<sup>2</sup> in it?

(e) [But *Paul*, it says, departed,] *having chosen Silas, and being commended to the grace of God*. What is this?

They prayed, it says: they besought God. See on all occasions how the prayer of the brethren can do great things. And now he journeyed by land, wishing even by

<sup>2</sup> *τρόπος* his journeying to benefit<sup>3</sup> those who saw him. For when *δράστας* indeed they were in haste they sailed, but now not so.

v. 41. (c) *And he went through Syria and Cilicia, confirming the [3.] Churches. Then came he to Derbe and Lystra.* Mark the

wisdom of Paul: he does not go to other cities before he has visited them which had received the Word. For it is folly to run at random. This let us also do: let us teach the first in the first place, that these may not become an hindrance to them that are to come after.

ch. 16, 1—3. *And, behold, a certain disciple was there, named Timotheus, the son of a certain woman, which was a Jewess, and believed; but his father was a Greek: which was well reported of by the brethren that were at Lystra and Iconium. Him would Paul have to go forth with him; and took and circumcised him because of the Jews which were in those quarters: for they knew all that his father was a Greek.* It is indeed amazing, the wisdom of Paul! He that has had so many battles about circumcision, he that moved all things to this end, and did not give over until he had carried his point, now that the decree is made sure, circumcises the disciple. He not only does not forbid others, but himself does this thing. (b) *Him*, it says, *he would have to go forth with him.* And the wonder is this, that he even took him unto him<sup>m</sup>. *Because of the Jews*, it says, *which were in those parts: for they would not endure to hear the word from one*

<sup>1</sup> οἵστε δεῖξα τὸν τιμήσαντα αὐτὸν καλῶς βεβουλευμένον. The sense requires τὸν τιμ. αὐτὸν καὶ τὸν μὴ τιμήσαντα καλῶς βεβ. or the like: “that both Barnabas and Paul had taken the course which was for his (Mark’s) own good.”

<sup>m</sup> διὰ καὶ ἐπίγερο αὐτόν. The meaning seems to be, (but the confusion into which the text has fallen, leaves it very uncertain,) “The wonder is that he took Timothy, being as he was the son of a heathen father, and uncircumcised.”

uncircumcised. (a) Nothing could be wiser. So that in all things he looked to what was profitable: he did nothing upon his own<sup>1</sup> preference. (c) And what (then)? Mark the success: he circumcised, that he might take away circumcision: for he preached the decrees of the Apostles. *And v. 4, 5.* as they went through the cities, they delivered them the decrees for to keep, that were ordained of the Apostles and elders which were at Jerusalem. And so were the Churches established in the faith, and increased in number daily. Dost thou mark fighting, and by fighting, edification? Not warred upon by others, but themselves doing contrary things, so they edified the Church! They introduced a decree not to circumcise, and he circumcises! [And so were the Churches, it says, established] in the faith, and in multitude: increased, it says, in number daily. Then he does not continue to tarry with these, as having come to visit them: but how? he goes further. Now when they had gone v. 6. throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia, having left Phrygia and Galatia, they hastened into the interior. For, it says, After they were come to Mysia, they v. 7. assayed to go into Bithynia: but the Spirit suffered them not. Wherefore they were forbidden, he does not say, but that they were forbidden, he does say, teaching us to obey and not ask questions, and shewing that they did many things as men. And the Spirit, it says, suffered them not: but having passed by Mysia they came down to Troas. v. 8. And a vision appeared to Paul in the night; There stood v. 9. a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us. Why a vision, and not the Holy Ghost? because He forbade the other<sup>2</sup>. He would even in this way draw them over: since to the saints also He appeared in a dream, and in the beginning (Paul) himself saw a vision, a man coming in and laying his hands ch.9,12. upon him. In° this manner also Christ appears to him,

<sup>1</sup> οὐτε ἐκέινο ἐκάλυσεν. Mod. t. καὶ μὴ τὸ Πν. τὸ "Α. ἐκέλευσεν; But see the Recap. where the question is explained, viz. How is it that when they were to be kept from preaching, the Holy Ghost spoke to them, but here a vision, and that in a dream, is all?

<sup>2</sup> In the MSS. this sentence is placed before "And now he crosses over, &c." v. 10.—"In this manner:" i. e. in a night-vision or dream: the allusion is to xxiii. 11. the Lord stood by him, confused with xxvii. 23. the Angel of the Lord.

**HOMIL.** saying, *Thou must stand before Cæsar.* Then for this reason **XXXIV.** also He draws him thither, that the preaching may be extended. This is why he was forbidden to tarry long in the other cities, Christ urging him on. For these were to enjoy the benefit of John for a long time, and perhaps did not extremely need him (Paul), but thither he behaved to go. And v. 10. now he crosses over and goes forth. *And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the Gospel unto them.* Then the writer mentions also the places, as relating a history, and shewing where he made a stay, (namely,) in the greater cities, but passed by v. 11. 12. the rest. *Therefore loosing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis; and from thence to Philippi, which is the chief city of that part of Macedonia, and a colony.* It is a high distinction for a city, the being a colony. *And in this city we were tarrying certain days.* But let us look over again what has been said.

**Recapitulation.** [And after some days, Paul said, etc.] He puts to Barnabas a necessity for their going abroad, saying, *Let us visit the cities in which we preached the word.* [But Paul begged, etc.] And yet no need for him to beg, who had to [4.] make an accusation presently. This happens even in the case where God and men are the parties: the man requests, Numb. God is wroth. For instance, when He saith, *If her father 12, 14. had spit in her face:* and again, *Let Me alone, and in Ex. 32, 32. Mine anger I will blot out this people.* And Samuel when 1 Sam. 15, 35. he mourns for Saul. For by both, great good is done. Thus also here: the one is wroth, the other not so. The same happens also in matters where we are concerned. And the sharp contention with good reason, that Mark may receive a lesson, and the affair may not seem mere stage-playing. Eph. 4, For it is not to be thought that he<sup>s</sup> who bids, *Let not the 26.*

<sup>p</sup> i. e. just displeasure on the one side; lenity, compassion, intercession, &c. on the other. Thus God is wroth with Miriam, Moses pleads for her, and so in the other cases.

<sup>q</sup> Mod. t. omits this clause relating to St. Paul, as in the old text it is incomplete, the remainder of the sentence ("would not have been wroth, &c.") having been transposed to the

**sun go down upon your wrath,** would have been wroth <sup>Acts</sup> because of such a matter as this: [nor that] he who on all <sup>XVI.</sup> occasions gave way would not have given way here, he who <sup>1-12.</sup> so greatly loved Paul, that before this he sought him in Tarsus, and brought him to the Apostles, and undertook the alms in common with him, and in common the business relating to the decree. But they take themselves so as to instruct and make perfect by their separation them that need the teaching which was to come from them. And he rebukes others indeed, but bids do good to all men. As in fact he does elsewhere, saying, *But ye, be not weary in well-doing.* This we also do in our common practice. <sup>2 Thess. 3, 13.</sup> Here it seems to me, that others also were alike displeased with Paul. And thereupon taking them also apart, he does all, and exhorts and admonishes. Much can concord do, much can charity. Though it be for a great matter thou askest, though thou be unworthy, thou shalt be heard for thy purpose of heart: fear not.

*He went,* it says, *through the cities. And, behold, there* <sup>v. 41.</sup> *was a disciple, by name Timothy, who had a good report of* <sup>xvi. 1.</sup> *the brethren which were in Lystra and Iconium.* Great was the grace of Timothy. When Barnabas<sup>1</sup> departed, he finds <sup>ἀπέστην</sup> another, equivalent to him. Of him he saith, *Remembering* <sup>2 Tim. 1, 5.</sup>

end of what relates to Barnabas, after "relating to the decree."—Below, **ἄλλα λαμβάνοντις ἄντρος**, may perhaps be **ἄντρος**, sc. **τοὺς δεομένους** below, i. e. choose their spheres of action where each was most needed. But the context rather seems to require this sense: "There is no animosity between them, but they take their parts in this dispute for the good of those who, as Mark, need the instruction which was to be derived from the gentleness of Barnabas, and the severity of Paul's character. Paul indeed is stern, but his object is to do good; as 2 Thess. 3, 13. where (comp. the context) rebuking, and enjoining severity to be shewn to, the disorderly, he says, *And be not weary in well-doing.*" We have changed the order of the two sentences, "And he rebukes, &c." and, "As he does elsewhere, &c."—**Toῦτο καὶ ἐν τῷ συνηθεῖ ποιοῦν**. i. e. this putting on a shew of anger, to do good to one whom we

would correct: or perhaps, of alteration, as when, for instance, father and mother take opposite parts, the one for punishing, the other for sparing, an erring child.—**συναγαγακῆσαι τῷ Παύλῳ.** Ben. *indignati esse in Paulum.* But whether it means this, or "to have had indignation together with Paul," there is nothing to shew: nor is it clear what is the reference of the following sentences; unless it be, But he would not allow these persons who were indignant along with, or at, him, to retain this feeling: he takes them apart, makes them see the thing in its right light, and so departs in peace, "being commended by the brethren to the grace of God," with the prayers of concord and charity. Great is the power of such prayer. (See the former comment on this verse, p. 472.)—**Καὶ** **τῷτε μεγάλου ἀξίους, καὶ ἀράξιος θ.** Perhaps it should be **θ**, "Whether it be on behalf of a great man (as Paul), or whether the person be unworthy,"

**HOMIL.** *thy tears and thy unfeigned faith, which dwelt first in thy XXXIV. grandmother Lois, and in thy mother Eunice.* His father continued to be a Gentile<sup>1</sup>, and therefore it was that (Timothy) was not circumcised. (a) Observe the Law already broken. Or if not so, I suppose he was born after the preaching of the Gospel: but this is perhaps not so. (c) He was about to make him a bishop, and it was not meet that he should be uncircumcised. (e) And this was not a small matter, seeing it offended after so long a ib. 3, 15. time<sup>2</sup>: (b) *for from a child, he says, thou hast known the v. 4. Holy Scriptures.* (d) [*And as they went through the cities, they delivered them the decrees for to keep.*] For until then, there was no need for the Gentiles to keep any such. The beginning of the abrogation was the Gentiles' not keeping these things, and being none the worse for it, nor having any inferiority in respect of faith: anon, of their own will they abandoned the Law. (f) Since therefore he was about to preach, that he might not smite the Jews a double blow, he circumcised Timothy. And yet he was but half (a Jew by birth)<sup>3</sup>, his father being a Greek: but yet, because that was a great point carried in the cause of the Gentiles, he did not care for this: for the Word must needs be disseminated: therefore also he with his own hands cir-

<sup>1</sup> So in Gen. Serm. ix. t. iv. 695. D. Chrys. infers from this passage with 2 Tim. i. 5. that the father *καὶ μετέβαλλεν*. Hom.i. in 2 Tim. p. 660. E. "Because of his father who was a Gentile, and because of the Jews he took and circumcised him. Do you mark how the Law began to be here, in the taking place of these mixed marriages?" (so here δρά ήδη τὸν ρόμον λαθεύετον.) In the Ms. all this is extremely confused by transpositions (the method; 1, 4: 2, 5: 3, 6,) and misplacing of the portions of sacred text (where these are given). Thus here, "And therefore because of the Jews which were in those parts he circumcised him. Οὐκ ἦν ἐπεπλέουσας." — Mod. t. "thy mother Eunice. And he took and circumcised him. And wherefore, he himself goes on to say; Because of the Jews, &c. For this reason then he is circumcised. Or also because of his father: for he continued to be a Greek. So then he was not circum-

cised. Observe the Law already broken. But some think he was born, &c." He is commenting on the fact, that Timothy was uncircumcised: viz. because his father was a heathen. Here then was a devout man, who from a child had known the Holy Scriptures, and yet continued uncircumcised. So that in these mixed marriages we see the Law already broken, independently of the Gospel. It may be indeed that he was born after the conversion of his mother to the faith, and therefore she was not anxious to circumcise him. But this (he adds) is not likely.

<sup>2</sup> For Timothy from a child had been brought up religiously as a Jew, yet now it was an offence that he should continue uncircumcised.

<sup>3</sup> Therefore he might have been exempt by the Apostles' decree. St. Paul, however, having carried his point in securing the immunity of the Gentile converts, did not care to insist upon this in behalf of Timothy.

circumcised him. [And so were the Churches established in the <sup>Acts</sup> <sup>XVI.</sup> <sup>1—12.</sup> *faith.*] Do you mark here also how from going counter (to his own object) a great good results? *And abounded in number* <sup>v. 5.</sup> *daily.* Do you observe, that the circumcising not only did no harm, but was even of the greatest service? [And a v. 9. *vision appeared to Paul in the night.*] Not now by Angels, as to Philip, as to Cornelius, but how? By a vision it is now shewn to him: in more human sort, not now as 'before' i.e. <sup>v. 6. 7.</sup> in more divine manner. For where the compliance is more easy, it is done in more human sort; but where great force was needed, there in more divine. For since he was but urged to preach, to this end it is shewn him in a dream: but to forbear preaching, he could not readily endure: to this end, the Holy Ghost reveals it to him. Thus also it was <sup>ch. 10.</sup> <sup>20.</sup> then with Peter, *Arise, go down.* For of course the Holy Spirit did not work what was otherwise easy: but (here) even a dream sufficed him. And to Joseph also, as being <sup>Matt. 1.</sup> <sup>20; 2,</sup> readily moved to compliance, the appearance is in a dream, <sup>13. 19.</sup> but to the rest in waking vision. Thus to Cornelius, and <sup>ch. 10.</sup> <sup>3; 9, 3.</sup> to Paul himself. [And lo, a man of Macedonia, etc.] and not simply enjoining, but beseeching, and from the very persons in need of (spiritual) cure. *Assuredly gathering*, <sup>v. 10.</sup> it says, *that the Lord had called us*, that is, inferring, both from the circumstance that Paul saw it and none other, and from the having been *forbidden by the Spirit*, and from their being on the borders; from all these they gathered. [*There-* <sup>v. 11.</sup> *fore loosing from Troas, we came with a straight course, etc.*] That is, even the voyage made this manifest: for there was no tardiness. It became the very root of Macedonia\*. It was not always in the way of "sharp contention"

\* A. B. C. Cat. *eis abtērē tēn p̄l̄can* τῆς Μακεδονίας ἐγένετο (Cat. ἐγένοντο). Όντις δὲ (Cat., οὐκ δι εἰ) καρδ παρο-  
ξυμόν ἐθηρύσει τὸ Πν. τὸ "A." The former sentence may possibly mean, that Philippi became the root of the Churches in Macedonia. But it is more probable that the text is mutilated here, and that Chrys. speaks of the parting of Paul and Barnabas, as having become the very root or cause of the extension of the Gospel (into Macedonia and Greece). In the next sentence, the reading of Cat.

may perhaps deserve the preference. "Not, if (they had parted) in a state of exasperation, would the Holy Ghost have (thus) wrought."—Mod. t. "And besides, even the voyage shewed this: for there was no long time ere they arrive at the very root of Macedonia (ὅπερ εἰ... παραγραφαὶ). So that the sharp contention is providentially ordered to be for the best. For (otherwise) the Holy Ghost would not have wrought, Macedonia would not have received the Word. But this so rapid progress, &c."

**HOMIL.** that the Holy Spirit wrought: but this so rapid progress  
XXXIV. (of the Word) was a token that the thing was more than  
 human. And yet it is not said that Barnabas was ex-  
 v. 39. asperated, but, *Between them there arose a sharp contention.*  
 If the one was not exasperated, neither was the other.

[5.] Knowing this, let us not merely pick<sup>1</sup> out these things,  
 but let us learn and be taught by them: for they were not  
 written without a purpose. It is a great evil to be ignorant  
 of the Scriptures: from the things we ought to get good  
 from, we get evil. Thus also medicines of healing virtue,  
 often, from the ignorance of those who use them, ruin and  
 destroy: and arms which are meant to protect, are them-  
 selves the cause of death, unless one know how to put them  
 on. But the reason is, that we seek everything rather than  
 what is good for ourselves. And in the case of a house, we  
 seek what is good for it, and we would not endure to see  
 it decaying with age, or tottering, or hurt by storms: but  
 for our soul we make no account: nay, even should we see  
 its foundations rotting, or the fabric and the roof, we make  
 no account of it. Again, if we possess brute creatures, we  
 seek what is good for them: we call in both horse-feeders  
 and horse-doctors, and all besides<sup>2</sup>: we attend to their  
 housing, and charge those who are entrusted with them,  
 that they may not drive them at random or carelessly, nor  
 take them out by night at unseasonable hours, nor sell away  
 their provender; and there are many laws laid down by us for  
 the good of the brute creatures: but for that of our soul,  
 there is no account taken. But why speak I of brute  
 creatures which are useful to us? There are many who  
 keep<sup>3</sup> small birds, which are useful for nothing, except that  
 they simply amuse, and there are many laws even about  
 them, and nothing is neglected or without order, and we  
 take care for everything rather than for our own selves. Thus  
 we make ourselves more worthless than all. And if indeed a  
 person abusively call us 'dog,' we are annoyed: but while  
 we are opprobrious to ourselves, not in word, but in deed,

<sup>2</sup> or,  
 'spar-  
 rows.'

<sup>1</sup> καὶ πάντα καλοῦμεν. Mod. t. sub-  
 stitutes the proverbial expression, καὶ  
 πάντα κάλων κινοῦμεν, "we put every

suitable here, and not at all necessary.  
 " We call to our aid horse-feeders,  
 and doctors, and every one else who  
 can help us."

and do not even bestow as much care on our soul as on dogs, we think it no great harm. Do you see how all is full of darkness? How many are careful about their dogs, that they may not be filled with more than the proper food, that so they may be keen and fit for hunting, being set on by famine and hunger: but for themselves they have no care to avoid luxury: and the brute creatures indeed they teach to exercise philosophy, while they let themselves sink down into the savageness of the brutes. The thing is a riddle. ‘And where are your philosophic brutes?’ There are such; or, say, do you not take it to be philosophy, when a dog gnawed with hunger, after having hunted and caught his prey, abstains from the food; and though he sees his meal ready before him, and with hunger urging him on, yet waits for his master? Be ashamed of yourselves: teach your bellies to be as philosophic. You have no excuse. When you have been able to implant such philosophic self-command in an irrational nature, which neither speaks nor hears reason, shall you not much more be able to implant it in yourself? For that it is the effect of man’s care, not of nature, is plain: since otherwise all dogs ought to have this habit. Do you then become as dogs. For it is you that compel me to fetch my examples thence: for indeed they should be drawn from heavenly things; but since, if I speak of those, you say, ‘Those are (too) great,’ therefore I speak nothing of heavenly things: again, if I speak of Paul, you say, ‘He was an Apostle:’ therefore neither do I mention Paul: if again I speak of a man, you say, ‘That person could do it.’ therefore I do not mention a man even, but a brute creature; a creature too, that has not this habit by nature, lest you should say that it effected this by nature, and not (which is the fact) from choice: and what is wonderful, choice not self-acquired, but (the result of) your care. The creature does not give a thought to the fatigue, the wear and tear it has undergone in running down the prey, not a thought to this, that by its own proper toil it has made the capture: but casting away all these regards, it observes the command of its master, and shews itself superior to the cravings of appetite. ‘True; because it looks to be praised, it looks to get a greater meal.’ Say then to yourself, that

Acts  
XVI.  
1—12.

**HOMIL.** the dog, through hope of future pleasure, despises that which XXXIV. is present; while you do not choose for hope of future good things to despise those which are present: but he indeed knows, that, if he tastes of that food at the wrong time and against his master's will, he will both be deprived of that, and not get even that which was apportioned to him, but receive blows instead of food: whereas you cannot even perceive this, and that which he has learnt by dint of custom, you do not succeed in acquiring even from reason. Let us imitate the dogs. The same thing hawks also and eagles are said to do: what the dogs do with regard to hares<sup>w</sup> and deer, the same do these with regard to birds; and these too act from a philosophy learnt from men. These facts are enough to condemn us, these enough to convict us. To mention another thing:—they that are skilled in breaking horses, shall take them, wild, fierce, kicking, biting, and in a short time so discipline them, that though the teacher be not there, it is a luxury to ride them, their paces are so thoroughly well-ordered: but the paces of the soul may be all disordered, and none cares for it: it bounds, and kicks, and [its rider]<sup>x</sup> is dragged along the ground like a child, and makes a most disgraceful figure, and yet no one puts curbs on her, and leg-ties, and bits, nor mounts upon her the skilful rider—Christ, I mean. And therefore it is that all is turned upside down. For when you both teach dogs to master the craving of the belly, and tame the fury in a lion, and the unruliness of horses, and teach the birds to speak plainly, how inconsistent must it not be—to implant achievements of reason in natures that are without reason, and to import the passions of creatures without reason into natures endowed with reason? There is no excuse for us, none. All who have succeeded (in mastering their passions) will accuse us, both believers and unbelievers: for even unbelievers have so succeeded; yea, and wild beasts, and dogs, not men only: and we shall accuse our own selves, since we succeed, when we will, but when we are slothful, we are dragged away. For indeed many even of those who

<sup>w</sup> Our MSS. have ἀλόγων: Savile καὶ ἀσχημονεῖ μυρία: this cannot be (from N?) λαγῶν, which we adopt. meant for the horse, but for the rider.  
<sup>x</sup> καὶ σύρεται χάριται καθάπερ ταῦδες, Perhaps καὶ οὐδέτες, καὶ σύρεται κ.τ.λ.

live a very wicked life, have oftentimes changed themselves when they wished. But the cause is, as I said, that we go about seeking for what is good for other things, not what is good for ourselves. If you build a splendid house, you know what is good for the house, not what is good for yourself: if you take a beautiful garment, you know what is good for the body, not for yourself: and if you get a good horse, it is so likewise. None makes it his mark how his soul shall be beautiful; and yet, when that is beautiful, there is no need of any of those things: as, if that be not beautiful, there is no good of them. For like as in the case of a bride, though there be chambers hung with tapestry wrought with gold, though there be choirs of the fairest and most beautiful women, though there be roses and garlands, though there be a comely bridegroom, and the maidservants and female friends, and everybody about them be handsome, yet, if the bride herself be full of deformity, there is no good of all those: as on the other hand if she were beautiful, neither would there be any loss arising from (the want of) those, nay just the contrary; for in the case of an ugly bride, those would make her look all the uglier, while in the other case, the beautiful would look all the more beautiful: just so, the soul, when she is beautiful, not only needs none of those adjuncts, but they even cast a shade over her beauty. For we shall see the philosopher shine, not so much when in wealth, as in poverty. For in the former case many will impute it to his riches, that he is not superior to riches: but when he lives with poverty for his mate, and shines through all, and will not let himself be compelled to do anything base, then none claims shares with him in the crown of philosophy. Let us then make our soul beauteous, if at least we would fain be rich. What profit is it, when your mules indeed are white and plump and in good condition, but you who are drawn by them are lean and scurvy and ill-favoured? What is the gain, when your carpets indeed are soft and beautiful, full of rich

, καὶ τὸ but Sav. Marg. καὶ τῷ μὴ riches: or καὶ τὸ μὴ . . . with some κεῖτον χρημάτων εἴναι: some slight verb supplied, i. e. "and make it a emendation is necessary, but it is not reproach to him that (though a good clear whether it should be, καὶ μὴ man) he is not above riches," seeing τῷ . . . "and not to his being above he does not abandon his wealth.—Mod. wealth:" i. e. good in spite of his t. καὶ τῷ μὴ ἔρδει χρημάτων εἴναι.

**HOMIL.** embroidery and art, and your soul goes clad in rags, or even **XXXIV.** naked and foul? What the gain, when the horse indeed has his paces beautifully ordered, more like dancing than stepping, while the rider, together with his choral<sup>2</sup> train and adorned with more than bridal ornaments, is more crooked than the lame, and has no more command over hands and feet than drunkards and madmen? Tell me now, if some one were to give you a beautiful horse, and to distort your body, what would be the profit? Now you have your soul distorted, and care you not for it? Let us at length, I beseech you, have a care for our own selves. Do not let us make our own selves more worthless than all beside. If any one insult us with words, we are annoyed and vexed: but insulting ourselves as we do by our deeds, we do not give a thought to it. Let us, though late, come at last to our senses, that we may be enabled by having much care for our soul, and laying hold upon virtue, to obtain eternal good things, through the grace and mercy of our Lord Jesus Christ, with Whom to the Father together with the Holy Spirit be glory, might, honour, now and evermore, world without end. Amen.

<sup>2</sup> μᾶλλον μετάτης πορέας καὶ κόσμῳ τῆς χορέας κόσμῳ κεκ. οὐ νυμφικῷ.)  
κεκοσμημένος νυμφικῷ δὲ ἐπικαθ. κ. τ. λ. The passage is corrupt: perhaps, as in the Translation, it should be μᾶλλον η νυμφικῷ, but this as a description of the horse is evidently out of place. For πορ., we read χορέας Then transposing this, we read δὲ ἐπικαθ., μετὰ τῆς χορ., καὶ.—Below, B. C. ἀν σκολιάζῃ: A. and mod. τ. ἀσκωλιάζῃ—alluding to the game of leaping on greased bladders or skins, ‘unctos salire per utres;’ which does not suit τῶν χωλῶν.

## HOMILY XXXV.

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ACTS xvi. 13, 14.

*And on the sabbath we went out of the city by a river side, where prayer was wont<sup>1</sup> to be made; and we sat down, and<sup>1</sup> Chrys. spake unto the women which resorted thither. And a cer-<sup>was thought</sup> tain woman named Lydia, a seller of purple, of the city of (likely)<sup>1</sup> Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul.*

SEE again Paul judaizing. *Where it was thought*, it says, both from the time and from the place, *that prayer would be*.—[*Out of the city, by a river side*:] for it is not to be supposed that they prayed only where there was a synagogue; they also prayed out of synagogue, but then for this purpose they set apart, as it were, a certain place, because as Jews they were more corporeal—and, *on the sabbath-day*, when it was likely that a multitude would come together. *And we sat down, and spake to the women which resorted thither*. Mark again the freedom from all pride. [*And a certain woman*:] a woman, and she of low condition, from her trade too: but mark (in her) a woman of elevated<sup>2</sup> mind.<sup>2</sup> φιλό- In the first place, the fact of God's calling her bears testimony σοφον. v. 15. to her: *And when she was baptized*, it says, *she and her household*—mark how he persuaded all of them—*she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there*. And

\* MSS. and Edd. place οὗ ἐν προσ-  
ευχῇ εἰσα after ἀπὸ τοῦ τόπου, so  
that it reads, “See Paul again ju-  
daizing both from the time and from  
the place.” Chrys. here explains the  
ἐρμῆσθαι (in the sense “was thought”):

viz. St. Paul expected to find a con-  
gregation assembled for prayer, both  
because the place was set apart for  
that purpose, and because it was the  
sabbath.

HOMIL. *she constrained us*: then look at her wisdom, how she XXXV. importunes<sup>1</sup> the Apostles, how full of humility her words are, how full of wisdom. *If ye have judged me faithful*, she says. Nothing could be more persuasive. Who would not have been softened by these words? She did not <sup>2 or,</sup> <sup>3 i. e.</sup> request, did not entreat simply: but she left them to decide, <sup>'claim.</sup> and (yet) exceedingly forced them: *And she constrained us*, it says, by those words. And again in a different way: for see how she straightway bears fruit, and accounts it a great gain. [*If ye have judged me*,] that is, That ye did judge me <sup>sacra-</sup> is manifest, by your delivering to me such (holy) <sup>4</sup>mysteries: <sup>see p.</sup> and she did not dare to invite them before this. But why was there any unwillingness on the part of Paul and those <sup>496.</sup> note h. with them, that they should need to be *constrained*? It was either by way of calling her to greater earnestness of desire, Luke 10, 8. or because Christ had said, *Enquire who is worthy, and there abide.* (It was not that they were unwilling,) but they v. 16.17. did it for a purpose.—*And it came to pass*, it says, *as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying: the same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation.* What may be the reason that both the demon spoke these words, and Paul forbade him? Both the one acted maliciously, and the other wisely: the demon wished in fact to make himself credible. For if Paul had admitted his testimony, he would have deceived many of the believers, as being received by him: therefore he endures to speak what made against himself, that he may establish what made for himself: and <sup>4 συγκαταβάσει</sup> so the demon himself uses 'accommodation in order to destruction. At first then, Paul would not admit it, but scorned it, not wishing to cast himself all at once upon

<sup>b</sup> ἀλλ' αὐτὸς ἀφῆκε κυρίους εἶραι,  
καὶ. Mod. t., οὐκέτι ἀφῆκε κ. ἐ., ἀλλὰ  
καὶ.

<sup>c</sup> Ἀλλὰ δι' οἰκονομίας ἵποιον, B.  
Cat. "their seeming reluctance was  
'economy.'" A. C., "Ολα δι' οἰκ. ἐπ."  
Mod. t., Λόγη πάντα δι' οἰκ. ἐπ.

<sup>d</sup> B. and Cat. ἐβούλετο λοιπὸν ἀξιό-  
πιστον ἔστεν (B. αὐτὸν) ποιεῖν. The  
other MSS. ἐβούλετο (ἐβούλεντο A.)

C.) γὰρ μὴ δέ. αὐτὸν ποιεῖν: wished to  
make him (Paul) not credible. That  
the former is the true reading, is  
shewn by what follows: Ιδε στήσο-  
τὰ δὲρε δέστρον: i. e. to gain credit  
with the believers in order to deceive  
them afterwards. In the next clause,  
we read with Cat. and Sav. τὰ καθ'  
δέστρον, our MSS. δέστρον, and so the  
other Edd.

miracles; but when it continued to do this, and<sup>1</sup> pointed to their work, *who preach unto us the way of salvation,*<sup>Acts XVI.</sup> then he commanded it to come out. For it says, *Paul,*<sup>1 καὶ τὸ</sup> *being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her.* *And v. 18.19. he came out the same hour.* (a) *And when her masters saw that the hope of their gains was gone, they caught Paul and Silas.* (d) So then Paul did all, both miracles and teaching, but of the dangers Silas also is partaker. And why says it, *But Paul being grieved?* It means, he saw through the malice of the demon, as he saith, *For we are not ignorant*<sup>2 Cor. 2,</sup> *of his devices.*—(b) [*And when her masters saw that the hope of their gains was gone.*] Everywhere money the cause of evils. O that heathen cruelty! they wished the girl to be still a demoniac, that they might make money by her. *They caught Paul and Silas,* it says, *and dragged them into the marketplace unto the rulers, and brought v. 20. them unto the magistrates, saying, These men, being Jews, do exceedingly trouble our city:* by doing what? Then why did you not drag them (hither) before this? *Being Jews:* the name was in bad odour. *And teach customs, which v. 21. are not lawful for us to receive, neither to observe, being Romans.* They<sup>3</sup> made a charge of treason of it. (e) Why<sup>4 εἰς καθ-</sup> did they not say, Because they cast out the demon, they<sup>5 οὐτῶσιν</sup> were guilty of impiety against God? For this was a defeat to them: but instead of that, they have recourse to<sup>6</sup> a charge<sup>7 εἰς καθ-</sup> of treason: like the Jews when they said, *We have no king*<sup>John 19,</sup> *but Cæsar: whoso maketh himself a king speaketh against 14. 12. Cæsar.* (c) *And the multitude rose up together against v. 22. them: and the magistrates rent off their clothes, and com-manded to beat them.* O the irrational conduct! They did not examine, did not allow them to speak. And yet, such a miracle having taken place, ye ought to have worshipped them, ought to have held them as saviours and benefactors. For if money was what ye wished, why, having found so great wealth, did ye not run to it? This makes you more famous, the having power to cast out demons than the obeying them. Lo, even miracles, and yet love of money was mightier. (f) *And when they had laid many stripes v. 23.*

\* The scribe has copied the parts in the order 1, 3, 5: 2, 4, 6. See p. 470, note g.

**HOMIL.** upon them, they cast them into prison—great was their wrath—charging the gaoler to keep them safely: who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks. Observe, he also again thrust them into the inner prison: and this too was done providentially, because<sup>1</sup> there was to be a great miracle.

**Recapitulation.** *Out of the city.* The place was convenient for hearing the word, aloof from troubles and dangers. (b) [On the sabbath.] As there was no work going on, they were more attentive to what was spoken. (a) [And a certain woman, named Lydia, a seller of purple:] observe how the writer of the history is not ashamed of the occupations (of the converts): (c) moreover neither was this city of the Philippians a great one. Having learnt these things, let us also ch.9,43. be ashamed of no man. Peter abides with a tanner: (Paul) with a woman who was a seller of purple, and a foreigner. Where is pride? [Whose heart the Lord opened.] Therefore we need God, to open the heart: but God opens the hearts that are willing: for there are hardened hearts to be seen<sup>2</sup>. [So that she attended to the things which were spoken of Paul.] The opening, then, was God's work, the attending was hers: so that it was both God's doing and v. 15. man's. And she was baptized, and receives the Apostles Gen.18, with such earnestness of entreaty; with more than that used 3. by Abraham. And she speaks of no other token than that whereby she was saved: she says not, If ye have judged me a great, a devout woman; but what? faithful to the Lord: if to the Lord, much more to you. [If ye have judged me:] if ye do not doubt it. And she says not, Abide with me, but, Come into my house and abide: with great earnestness (she says v. 16. it). Indeed a faithful woman!—[A certain damsel possessed with a spirit of Python.] Say, what is this demon? The god, as they call him, Python: from the place he is so called.

<sup>1</sup> Edd. have Ἐγειδὴ γὰρ, and join this sentence with the following. The compiler of the Catena perceived that the Recapitulation begins with the next sentence, which he therefore gives to v. 18, though he repeats it wrongly under v. 24.—Mod. t. inserts the 'Αλλά'

ἴσωμεν κ. τ. λ. before Γένη, φ., πορφύρωλις.

<sup>2</sup> Here mod. t. “But let us look over again what has been said. A woman, it says, a seller of purple, &c.”

Do you mark that Apollo also is a demon? And (the demon) wished to bring them into temptation: (therefore) to provoke them, [the same followed Paul and us, and cried, saying, v. 17.] These men are the servants of the most high God, which shew unto us the way of salvation.] O thou accursed, thou execrable one! if then thou knowest that it is His way of salvation that they shew, why dost thou not come out freely? But just what Simon wished, when he said, Give me, that on whomsoever I lay my hands, he may receive the Holy Ghost, the same did this demon: since he saw them becoming famous, here also he plays the hypocrite: by this means he thought to be allowed to remain in the body, if he should preach the same things. But if Christ receive not testimony from man, meaning John, much less John 5, from a demon. Praise is not comely in the mouth of a sinner, much less from a demon. For<sup>b</sup> that they preach is not of men, but of the Holy Ghost. Because they did not act in a spirit of boasting. [And Paul being grieved, etc.] v. 18-20. By their clamour and shouting they thought to alarm them (the magistrates): saying, These men do exceedingly trouble our city. What sayest thou? Dost thou believe the demon? Why not here also? He saith, They are servants of the most high God; thou sayest, They exceedingly trouble our city: he saith, They shew us the way of salvation; thou sayest, They teach customs which are not lawful for us to receive. Observe, how they do not attend even to the demon, but look only to one thing, their covetousness. But observe them (Paul and Silas), how they do not answer, nor plead for themselves; (b) For when, saith he, I am weak, then am I strong. My grace is sufficient for thee, for My strength is made perfect in weakness: so that by reason of their gentleness also they should be admired. (a) [And the magistrates, etc. charging the gaoler to keep them safely:] that they may be the means<sup>1</sup> of a greater miracle. (c) The

<sup>b</sup> MSS. and Edd. τὸ γέρα κυρίττειν οὐκ ἀνθράκων ἀλλὰ Πν. Α. Ἐρει οὐκ ἀλαζονικῶς ἐπούντι βοῶτες κ. τ. λ. The passage needs emendation. We read οὐκ for οὐν. "They did not catch at praise, least of all from a demon: for they were no braggarts, knowing that the power to preach was not of

men, &c."

<sup>1</sup> Ινα μείζονος θαύματος αἴτιοι γέννηται. B. Cat. Sav. marg. The other MSS. read Ινα μείζονος ἀξιοῖ θαῦμ. γ. "They forbear to answer, so as to become worthy of more admiration." Hence this clause has been transposed. We refer it to v. 23. "The magistrates

**HOMIL.** stricter the custody, the greater the miracle. It was probably  
XXXV. from the wish to cut short the disturbance, that the magistrates did these things; because they saw the crowd urgent, and wished to stay their passion at the instant, therefore they inflicted the stripes: at the same time it was their wish to hear the matter, and that was why they cast them into prison  
 v. 24. and gave charge to keep them safely. And, it says, *he made them fast in the stocks, τὸ ξύλον*, as we should say, the  
<sup>1</sup> *νέρβον*. <sup>1</sup> *nervum.*

What tears do not these things call for! (Thiuk) what they suffer, while we (live) in luxury, we in theatres, we perishing and drowning (in dissolute living), seeking always idle amusement, not enduring to suffer pain for Christ, not even as far as words, not even as far as talk. These things I beseech you let us ever call to mind, what things they suffered, what things they endured, how undismayed they were, how unoffended. They were doing God's work, and suffered these things! They did not say, Why do we preach this, and God does not take our part? But even this was a benefit to them, even apart<sup>1</sup> from the truth, in the thing itself; it made them Rom. 5, more vigorous, stronger, intrepid. *Tribulation worketh endurance.* Then let us not seek loose and dissolute living. For as in the one case the good is twofold, that the sufferers are made strong, and that the rewards are great; so in the other the evil is twofold, that such are rendered more enervated, and that it is to no good, but only evil. For nothing can be more worthless than a man who passes all his time in idleness and luxury. For the man untried, as the saying is, is also unapproved; unapproved not only in the contests, but also in everything else. Idleness is a useless thing, and in luxury itself nothing is so unsuited to the end proposed as the leading a luxurious life: for it palls with satiety, so that neither the enjoyment of the viands is so great, nor the enjoy-

give order for their safe custody, thereby becoming the means of a greater miracle."

<sup>1</sup> B. C., καὶ χωρὶς τῆς δληθελας, ἐν αὐτῷ τῷ πρόγυμνῳ. A. and mod. t., καὶ χ. τῆς βοηθελας αὐτῷ τῷ πρ., "even without the Divine succour, even though that had been withheld, yet their sufferings were *ipso facto* a benefit." But

this alteration is not necessary. "Even apart from the Truth which they preached,—irrespectively of the fact that they were preachers of the Truth—their sufferings were a benefit. Even though they were deceived, and not preachers of the Truth, they gained by suffering: it made them strong &c."

ment of relaxation, but all becomes rapid, and runs to waste.

Acts  
XVI.  
13—24.

Then let us not seek after this. For if we will consider which has the pleasanter life, he that is toiled and hard-worked, or he that lives in luxury, we shall find it to be the former. For in the first place<sup>1</sup>, the bodily senses are neither clear nor sound, but <sup>1</sup>dull and languid; and when those are <sup>1</sup>χαῦραι. not right, even of health there is plainly no enjoyment. Which is the useful horse, the pampered or the exercised? which the serviceable ship, that which sails, or that which lies idle? which the best water, the running or the stagnant? which the best iron, that which is much used, or that which does no work? does not the one shine bright as silver, while the other becomes all over rusty, useless, and even losing some of its own substance? The like happens also to the soul as the consequence of idleness: a kind of rust spreads over it, and corrodes both its brightness and everything else. How then shall one rub off this rust? With the whetstone of tribulations: so shall one make the soul useful and fit for all things. Else, how, I ask, will she be able to cut off the passions, with her edge<sup>2</sup> turned and<sup>2</sup> ἀνα- bending like lead? How shall she wound the devil?—And then to whom can such an one be other than a disgusting spectacle—a man cultivating obesity, dragging himself along like a seal? I speak not this of those who are naturally [3.] of this habit, but of those who by luxurious living have brought their bodies into such a condition, of those who are naturally of a spare habit. The sun has risen, has shot forth his bright beams on all sides, and roused up each person to his work: the husbandman goes forth with his spade, the smith with his hammer, and each artisan with his several instruments, and you will find each handling his proper tools; the woman also takes either her distaff or her webs: while he, like the swine, immediately at the first dawn goes forth to feed his belly, seeking how he may provide sumptuous fare. And yet it is only for brute beasts to be feeding from morning to night; and for them, because

<sup>1</sup> As no “recondly” follows this “first,” the scribes have supplied the seeming deficiency: thus N. (Sav. marg.) πρώτον μὲν θει τὸ σῶμα ἀνέ-

πιτήδειον πρὸς πάντα καὶ ἐκγενευρισμέ-  
νον ἔστι: δευτέρου δὲ θει καλ—. Mod. t.  
Πρ. μὲν γὰρ τοῦ τοιούτου τὸ σῶμα αὐτὸ-  
κλυτον καὶ πεπλαδηκός· ἔστια καλ—.

**HOMIL.** their only use is to be slaughtered. Nay, even of the beasts,  
XXXV. those which carry burdens and admit of being worked, go forth to their work while it is yet night. But this man, rising from his bed, when the (noon-tide) sun has filled the market-place, and people are tired of their several works, then this man gets up, stretching himself out just as if he were indeed a hog in fattening, having wasted the fairest part of the day in darkness. Then he sits there for a long time on his bed, often unable even to lift himself up from the last evening's debauch, and having wasted (still) more time in this (listlessness), proceeds to adorn himself, and issues forth, a spectacle of unseemliness, with nothing human about him, but with all the appearance of a beast with a human shape: his eyes rheumy from the effect of wine<sup>m</sup>, \*\*\* while the miserable soul, just like the lame, is unable to rise, bearing about its bulk of flesh, like an elephant. Then he comes and sits in (various) places, and says and does such things, that it were better for him to be still sleeping than to be awake. If it chance that evil-tidings be announced, he shews himself weaker than any girl; if good, more silly than any child; on his face there is a perpetual yawn. He is a mark for all that would do harm, if not for all men, at least for all evil passions; and wrath easily excites such a man, and lust, and envy, and all other passions. All flatter him, all pay court to him, rendering his soul weaker than it is already: and each day he goes on and on, adding to his disease. If he chance to fall into any difficulty of business, he becomes dust and ashes<sup>n</sup>, and his silken garments are of no help to him. We have not said all this without a purpose, but to teach you, that none of you should live idly and at random. For idleness and luxury are not conducive to work, to good reputation, to enjoyment<sup>o</sup>. For who will not condemn such a man? Family, friends, kinsfolk, (will say), He is indeed a very encumbrance of the ground. Such a man as this has come into the world to no purpose: or rather, not to no purpose, but to ill purpose against his own

<sup>m</sup> Mod. t. "his eyes watery, his mouth smelling of wine." It is evident that Chrys. is very imperfectly reported here.

is, he has no more solidity in him than so much ashes and dust.

<sup>n</sup> τέφρα καὶ κόνις γίβεται. Unless there be an hiatus here, the meaning

\* Mod. t. πόδες δέξας μένον, πόδες θεούσιν: "but only to vainglory, to pleasure."

person, to his own ruin, and to the hurt of others. But that this is more pleasant—let us look to this; for this is the question. Well then, what can be less pleasant than (the condition of) a man who has nothing to do; what more wretched and miserable? Is it not worse than all the fetters in the world, to be always gaping and yawning, as one sits in the market-place, looking at the passers by? For the soul, as its nature is to be always on the move, cannot endure to be at rest. God has made it a creature of action: to work is of its very nature; to be idle is against its nature. For let us not judge of these things from those who are diseased, but let us put the thing itself to the proof of fact. Nothing is more hurtful than leisure, and having nothing to do: indeed therefore hath God laid on us a necessity of working: for idleness hurts everything. Even to the members of the body, inaction is a mischief. Both eye, if it perform not its work, and mouth, and belly, and every member that one could mention, falls into the worst state of disease: but none so much as the soul. But as inaction is an evil, so is activity in things that ought to be let alone. For just as it is with the teeth, if one eats not, one receives hurt to them, and if one eats things unfitting, it jars them, and sets them on edge<sup>r</sup>: so it is here; both if the soul be inactive, and if inactive in wrong things, it loses its proper force. Then let us eschew both alike; both inaction, and the activity which is worse than inaction. And what may that be? Covetousness<sup>q</sup>, anger, envyings, and the other passions. As regards these, let us make it our object to be inactive, in order that we may obtain the good things promised to us, through the grace and mercy of our Lord Jesus Christ, with Whom to the Father, together with the Holy Spirit, be glory, might, honour, now and ever, world without end. Amen.

P τοιεῖ ἀτρός βρύχειν καὶ ὀμοδιῆν (τ. ὀμωδιῆν). In Jer. xxxi. (Gr. xxxviii.) 29. the phrase is δδόντες τῶν τέκνων γῆμαθλασαν, and so Hippocrat. uses the verb. αἰμοδιᾶν. But as Ed. Par. Ben. 2. remarks, the passage of Jer. is sometimes cited with ὀμωδιασαν; Synops. Athanas. t. ii. 167. Isidor. Pelus. iv. Ep. 4.

<sup>q</sup> Here, Edd. before Par. Ben. 2. adopt the amplified peroration of D. F. “Covetings, wrath, envyings, strifes, grudgings, emulations, and all the other passions. In these we ought to aim at being inactive, and with all earnestness to do the work of the virtues, that we may attain, &c.”

## H O M I L Y XXXVI.

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ACTS XVI. 25, 26.

*And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken, and immediately all the doors were opened, and every one's bands were loosed.*

WHAT could equal these souls? These men had been scourged, had received many stripes, they had been misused, were in peril of their lives, were thrust into the inner prison, and set fast in the stocks: and for all this they did not suffer themselves to sleep, but kept vigil all the night. Do you mark what a blessing tribulation is? But we, in<sup>a</sup> our soft beds, with none to be afraid of, pass the whole night in sleep. But belike this is why they kept vigil, because they were in this condition. Not the tyranny of sleep could overpower them, not the smart of pain could bow them, not the fear of evil cast them into helpless dejection: no, these were the very things that made them wakesful; and they were even filled with exceeding delight. *At midnight, it says, and the prisoners listened to them: it was so strange and surprising!* *And suddenly there was a great earthquake, so that the foundations of the prison were shaken, and immediately all the doors were opened, and every one's bands were loosed.*

v. 27. *And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, drew out his sword, and would have killed himself, supposing that the prisoners had been fled.* There was an earthquake, that the keeper should be roused from sleep, and the doors flew open, that he should

<sup>a</sup> Mod. t. ημεῖς δὲ οὐδὲ δι' ἀταλοῦς κ. τ. λ. but Sav. justly rejects οὐδὲ, and even Ben. omits it in the Latin.

wonder at what had happened: but these things the prisoners saw not: otherwise they would all have fled: but the keeper of the prison was about to slay himself, thinking the prisoners were escaped. *But Paul cried with a loud voice, saying, v. 28. Do thyself no harm: for we are all here.* (b) *Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas; and brought them out, and said, Sirs, what must I do to be saved?* Do you mark how the wonder overpowered him? (a) He wondered more at Paul's kindness; he was amazed at his manly boldness, that he had not escaped when he had it in his power, that he hindered him from killing himself<sup>b</sup>. (c) *And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house, and (so) immediately gave proof of their kindness towards him. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway.* He washed them, and was himself baptized, he and his house. *And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house. And when it was day, the magistrates sent the serjeants, saying, Let those men go.* It is likely the magistrates had learnt what had happened, and did not dare of themselves to dismiss them. *And the keeper of the prison told these words to Paul, saying, The magistrates have sent to let you go: now therefore depart, and go in peace.* But Paul said unto them, *They have beaten us openly uncondemned, being Romans, and have cast us into prison; and now do they thrust us out privily? nay verily; but let them come themselves and fetch us out.* And the serjeants told these words unto the magistrates: and they feared, when they heard that they were Romans. *And they came and besought them, and brought them out, and desired them to depart out of the city. And they went out of the prison, and entered into the house of Lydia: and when they had seen the brethren, they comforted them, and departed.*

<sup>b</sup> i. e. "The miracle amazed him, but he was more astonished at Paul's boldness, was more moved to admiration by his kindness." But besides the transposition marked by the letters, the clauses of (a) may perhaps be better re-arranged thus: "He more marvelled at Paul's boldness, in not escaping &c. he was amazed at his kindness in hindering &c."

**HOMIL.** Even upon the declaration of the magistrates Paul does not XXXVI. go out, but for the sake both of Lydia and the rest he puts them in fear: that they may not be supposed to have come out upon their own request, that they may set the rest in a posture of boldness. The impeachment was twofold: that *being Romans*, and *uncondemned*, they had openly cast them into prison. You see that in many things they took their measures as men.

**Recapitulation.** [And at midnight, etc.] Let us compare, beloved, with v. 25. that night these nights of ours, with their revellings, their drunkenness, and wanton excesses, with their sleep which might as well be death, their watchings which are worse than sleep. For while some sleep without sense or feeling, others lie awake to pitiable and wretched purpose, plotting deceits, anxiously thinking about money, studying how they may be revenged upon those who do them wrong, meditating enmity, reckoning up the abusive words spoken during the day: thus do they rake up the smouldering embers of wrath, ch. 12, 6. doing things intolerable<sup>4</sup>. Mark how Peter slept. Both there, it was wisely ordered (that he should be asleep); for the Angel came to him, and it behoved that none should see what happened; and on the other hand it was well ordered here (that Paul should be awake), in order that the keeper of the prison might be prevented from killing v. 26. himself. [And suddenly there was a great earthquake.] And why did no other miracle take place? Because this was, of all others, the thing sufficient for his conversion, seeing he was personally in danger: for it is not so much miracles that overpower us, as the things which issue in our own deliverance. That the earthquake should not seem to have come

<sup>4</sup> The report seems to be defective, but the meaning may be, that in taking this high tone with the magistrates the Apostle was not influenced by personal feelings; but acted thus for the assurance of Lydia and the other believers, by letting it be seen that they were not set at liberty upon their own request. In the recapitulation another consideration is mentioned, viz. in respect of the gaoler.—Mod. t. “perhaps for the sake of Lydia and the other brethren: or

also putting them in fear that they may not &c., and that they may set the others also in a posture of boldness.” Then, Τριταῖον, ἀγωνιστόν, κ. τ. λ. the third point being καὶ δημοσίᾳ. We reject this καὶ though all our MSS. have it. We have also transferred the ἀγωνιστόν, which is out of place here, to the beginning of the recapitulation.

<sup>d</sup> τὰ δρόμητά ἐργαζόμενοι: perhaps, “in imagination wreaking upon their enemies an intolerable revenge.”

of itself, there was this concurrent circumstance, bearing witness to it: [*the doors were opened, and all their bonds were loosed.*] And it appears in the night-time; for the Apostles did not work for display, but for men's salvation. [*And the keeper of the prison, etc.*] The keeper was not an evil-disposed man; that he *thrust them into the inner prison*, was because of his *having received such a command*, not of himself. The man<sup>e</sup> was all in a tumult of perturbation. [*What shall I do to be saved?* he asks.] Why not before this? Paul shouted, until he saw, and is before-hand with him, saying, *We are all here. And having called for a light, it says, he sprang in, and fell down at the feet of the prisoner; he, the prison-keeper, saying, Sirs, what must I do to be saved?* Why, what had they said? Observe, he does not, on finding himself safe, think all is well; he is overcome with awe at the miraculous power.

Do you mark<sup>f</sup> what happened in the former case, and [2.] what here? There, a girl was released from a spirit, and they cast them into prison, because they had liberated her from the spirit. Here, they did but shew the doors standing open, and it opened the doors of his heart, it

<sup>e</sup> Mod. t. "And why did not Paul shout before this? The man was all in a tumult of perturbation, and would not have received (what was said). Therefore when he saw him about to kill himself, he is beforehand with him, and shouts, saying, *We are all here.* Therefore also, *Having asked, it says, for a light, he sprang in, and fell before Paul and Silas.* The keeper falls at the feet of the prisoner. And he brings them out, and says, *Sirs, etc.*" But the question, *Διὰ τί μὴ πρὸ τούτου;* evidently cannot be meant for ἐβόρσεως δ Πάῦλος. The meaning is, "Why did he not sooner ask, *What shall I do to be saved?* Observe, his first impulse is to kill himself—such was the tumult of his thoughts. Suddenly awaked, he sees the doors open, and supposes the prisoners were escaped. Therefore Paul shouted to him, to reassure him on that point, until he could satisfy himself with his own eyes: as, it says, *He called for a light, for that purpose:* and then indeed, relieved of that fear, he is overcome with awe: and falls down at the feet of his prisoner, saying, *What shall I do to be saved?* Why, what had they said?

Nothing more: but the religious awe now seizes him: for he does not think all is right, and no need to trouble himself any further, because he finds himself safe from the temporal danger." For this is the meaning of δρα αὐτὸν οὐκ, ἔτειδη διεσώθη, ἐπὶ τούτῳ στέργοντα, ἀλλὰ τὴν δύναμιν ἐκπλαγέντα: not as Ben. vide illum non ab hoc diligere quod servatus esset, sed quod de virtute obstupesceret.

<sup>f</sup> This is the sequel to what was said above: "It is not so much miracles that overpower or convince us (*αἱρεῖ*), as the sense of benefits received." For, they saw the miracle of dispossession wrought upon the girl, and they cast the doors of it into prison: whereas here the gaoler sees but the doors open, (the prisoners safe, the Apostles' manliness in not escaping, and their kindness to himself,) and he is converted. The doors were open, and the door of his heart (like Lydia's) was opened: the prisoners' chains were loosed, and worse chains were loosed from himself: he called for a light, but the true light was lighted in his own heart.

HOMIL. loosed two sorts of chains; that (prisoner)<sup>s</sup> kindled the  
XXXVI. (true) light; for the light in his heart was shining. *And he sprang in, and fell before them;* and he does not ask, How is this? What is this? but straightway he says, *What v. 31. must I do to be saved?* What then answers Paul? *Believe on the Lord Jesus Christ, and thou shalt be saved, thou and thine house.* For this, above all, wins men; that one's  
v. 32.33. house also should be saved. *And they spake the word to him, and to all that were in his house.* [And he took them the same hour of the night, and washed their stripes, etc.] washed them, and was washed: those he washed from their stripes, himself was washed from his sins: he fed, and was  
v. 34. fed<sup>b</sup>. *And rejoiced,* it says: although there was nothing but words only and good hopes: [having believed in God with all his house:] this was the token of his having believed—that he was released of all. What worse than a gaoler, what more ruthless, more savage? He entertained them with great honour. Not, because he was safe, he made merry, but, *having believed God.* (a) *Believe on the Lord*', said the Apostle: therefore it is that the writer here says,  
v. 36. *Having believed'.*—(d) *Now therefore,* it says, *depart, and*  
v. 37. *go in peace:* that is, in safety, fearing no man. (b) [But *Paul said unto them:*] that he may not seem to be receiving his liberty as one condemned, and as one that has done wrong: therefore it is that he says, *Having openly beaten us, uncondemned* [etc.]—that it may not be matter of grace on their part. (e) And besides, they wish the gaoler himself to be out of danger, that he may not be called to account for this afterwards. And they do not say, *Having beaten us*, who have wrought miracles: for they (the magistrates) did not even heed these: but, that which was most effectual to shake their minds, *uncondemned, and being Romans.* (c) Observe how diversely grace manages things: how Peter went out, how Paul, though  
v. 38. both were Apostles. *They feared,* it says: because the men were Romans, not because they had unjustly cast them into  
v. 39. prison. *And besought them to depart out of the city:* begged

εἴησεν ἐκεῖνος τὸ φῶς. Edd. (from D. F.) ἐκεῖνο.

<sup>b</sup> Εθρέψε καὶ ἐτράφη: probably meaning the Holy Eucharist immediately after the baptism. So above p. 484. τοσαῦτα μυστήρια, in the case of Lydia.

<sup>i</sup> Edd. "Having believed, that he may not seem to be liberated, &c." as if this (b) were said of the gaoler. (Here again the method of the derangement is 1, 3, 5: 2, 4, 6: as in p. 470, note g. 485, note e.)

them as a favour. And they went to the house of Lydia, and having confirmed her, so departed. For it was not right to leave their hostess in distress and anxiety. But they went out, not in compliance with the request of those rulers, but hasting to the preaching: the city having been sufficiently benefited by the miracle: for it was fit they should not be there any longer. For in the absence of them that wrought it, the miracle appeared greater, itself crying out more loudly: the faith of the gaoler was a voice in itself. What equal to this? He is put in bonds, and looses, being bound: looses a twofold bond: him that bound him, he looses by being bound. These are indeed works of (supernatural) grace.

(f) Let us constantly bear in mind this gaoler<sup>k</sup>, not the miracle: how, prisoner as he was, (the Apostle) persuaded his gaoler. What say the heathen? "And of what things," say they, "was such a man as this to be persuaded—a vile, wretched creature, of no understanding, full of all that is bad and nothing else, and easily brought over to anything?" For these, say they, are the things a tanner, a purple-seller, an eunuch, slaves, and women believed." This is what they say. What then will they be able to say, when we produce the men of rank and station, the centurion, the proconsul, those from that time to the present, the rulers themselves, the emperors? But for my part, I speak of something else, greater than this: let us look to these very persons of no

<sup>k</sup> All our Mess. δεσμοφύλακος, but Savile δεσμότον, adopted by Ben. We retain the old reading.—Mod. t. "What say the heathen? how being a prisoner &c." Then: "Καὶ τίνα, φησι, πεισθῆναι ἐχρῆν, οὐ μαρδὸν κ. τ. λ. And what man (say they) was (more) to be persuaded than &c. Moreover, they allege this also: For who but a tanner (τίς γάρ οὐ βυρσέως) . . . . believed?"—We take τίνα to be acc. plur. sc. δεσμάτα. The heathen objection is this, You may see by the character of the first converts, such as this gaoler, what is the character of the doctrines: "Since what doctrines behaved (a man like this) to be persuaded of?" St. Chrys. says, "Let us bear in mind this gaoler—not to dwell upon the miracle, but to consider how his prisoner persuaded him: how he

induced a man like this not only to receive the doctrines, but to submit to the self-denying rule of the Gospel. The heathen raise a prejudice against the Gospel from the very fact, that such men as these were converted. What, say they, must be the teaching to be received by a wretched creature like this gaoler? These doctrines were well matched with their first converts, tanner, purple-seller, eunuch, &c." (So in the remarkable argument on this same subject in the Morale of Hom. vii. in 1 Cor. p. 62. E. "but it is objected: Those who were convinced by them were slaves, women, nurses, eunuchs:" whence it seems, as here, that the case of the eunuch, Acts viii. was made a reproach, as if he must needs be a person of inferior understanding.)

HOMIL. consideration. "And where is the wonder?" say you. Why,  
XXXVI. this, I say, is a wonder. For, if a person be persuaded about any common things, it is no wonder: but if resurrection, a kingdom of heaven, a life of philosophic self-command, be the subjects, and, discoursing of these to persons of mean consideration, one persuades them, it will be more wonderful than if one persuaded wise men. For when there is no danger attending the things of which one persuades people, then (the objector) might with some plausibility allege want of sense on their part: but when (the preacher) says—to the slave, as you will have it—"If thou be persuaded by me, it is at thy peril, thou wilt have all men for thine enemies, thou must die, thou must suffer evils without number," and yet for all this, convinces that man's soul, there can be no more talk here of want of sense. Since, if indeed the doctrines contained what was pleasant, one might fairly enough say this: but if, what the philosophers would never have chosen to learn, this the slave does learn, then is the wonder greater. And, if you will, let us bring before us the tanner himself, and see what were the subjects on which Peter conversed with him: or if you will, this same gaoler. What then said Paul to him? 'That Christ rose again,' say you; 'that there is a resurrection of the dead, and a kingdom: and he had no difficulty in persuading him, a man easily led to anything.' How? Said he nothing about the mode of life; that he must be temperate, that he must be superior to money, that he must not be unmerciful, that he must impart of his good things to others? For it cannot be said, that the being persuaded to these things also was from the want of power of mind; no, to be brought to all this required a great soul. For be it so, that as far as the doctrines went, they were rendered more apt to receive these by their want of intelligence: but to accept such a virtuous, self-denying rule of life, how could that be owing to any defect of understanding? So that the less understanding the person may have, if nevertheless he is persuaded to things, to which even philosophers were unable to persuade their fellow-philosophers, the greater the wonder—when women and slaves are persuaded of these truths, and prove it by their actions, of which same truths the Plato's and all the

rest of them were never able to persuade any man. And why say I, "any man?" Say rather, not themselves even: <sup>XVI.</sup> 25—40. on the contrary, that money is not to be despised, Plato persuaded (his disciples) by getting, as he did, such an abundance of property, and golden rings, and goblets; and that the honour to be had from the many is not to be despised, this Socrates himself shews, for all that he may philosophize without end on this point: for in everything he did, he had an eye to fame. And if you were conversant with his discourses, I might go at great length into this subject, and shew what a deal of 'insincerity there was in them,—if at least we may <sup>εἰπω·</sup> believe what his disciple says of him,—and how that all his <sup>νείλας·</sup> writings have their ground-work in vain-glory. But, leaving [3.] them, let us direct the discourse to our own selves. For besides the things that have been said, there is this also to be added, that men were persuaded of these things to their own peril. Be not thou therefore shameless, but let us think over that night, the stocks, and the hymns of praise. This let us also do, and we shall open for ourselves—not a prison, but—heaven. If we pray, we shall be able even to open heaven. Elias both shut and opened heaven by <sup>James</sup> prayer. There is a prison in heaven also. *Whatsoever, He* <sup>5, 17.</sup> *sai*<sup>th</sup>, *ye shall bind on earth, shall be bound in heaven.* Let <sup>Mat. 16,</sup> us pray by night, and we shall loose these bonds. For that <sup>Luk. 11,</sup> prayers loose sins, let that widow convince us, let that friend <sup>5.</sup> convince us, who at that untimely hour of the night persists <sup>5.</sup> and knocks; let Cornelius convince us, for, *thy prayers, it ch. 10, 4.* says, *and thine alms are come up before God.* Let Paul convince us, who says, *Now she that is a widow indeed* <sup>1 Tim.</sup> *and desolate, trusteth in God, and continueth in sup-* <sup>5, 5.</sup> *plications night and day.* If he speaks thus of a widow, a weak woman, much more would he of men. I have both before discoursed to you on this, and now repeat it: let us arouse ourselves during the night: though thou make not many prayers, make one with watchfulness, and it is enough, I ask no more: and if not at midnight, at any rate at the first dawn. Shew that the night is not only for the body, but also for the soul: do not suffer it to pass idly, but make this return to thy Master: nay rather (the benefit) itself returns to thee. Say, if we fall into

**HOMIL.** any difficult strait, to whom do we not make request?  
**XXXVI.** and if we soon obtain our request, we breathe freely again. What a boon were it for thee, to have a friend to go to with thy request, who shall be ready to take it as a kindness, and to be obliged to thee for thy asking? What a boon, not to have to go about and seek one to ask of, but to find one ready? to have no need of others through whom thou mayest solicit? What could be greater than this? Since here is One Who then does most, when we make not our requests of others than Himself: just as a sincere friend then most complains of us for not trusting in his friendship, when we ask of others to make request to him. Thus also let us act!<sup>1</sup>. ‘But what,’ you will ask, ‘if I should have offended Him?’ Cease to give offence, and weep, and so draw near to Him, and thou wilt quickly render Him propitious as to thy former sins. Say only, I have offended: say it from thy soul and with a sincere mind, and all things are remitted to thee. Thou dost not so much desire thy sins to be forgiven, as He desires to forgive thee thy sins. In proof that thou dost not so desire it, consider that thou hast no mind either to practise vigils, or to give thy money freely: but He, that He might forgive our sins, spared not His Only-begotten and True Son, the partner of His throne. Seest thou how He more desires to forgive thee thy sins (than thou to be forgiven)? Then let us not be slothful, nor put off this any longer. He is merciful and good: only let us give Him an opportunity. And (even) this (He seeks), only that we may not become unprofitable, since even without this He could have freed us from them: but like as we (with the same view) devise and arrange many things for our servants to do, so does He in the matter of our salvation.

<sup>1</sup> Ps. 95, *Let<sup>1</sup> us anticipate His face with thanksgiving*, since He is good and kind. But if thou call not upon Him, what will before He do? Thou dost not choose to say, Forgive; thou wilt not say it from thy heart, but with thy mouth only. What F. V. is it, to call in truth? (To call) with purpose of heart, with earnestness, with a sincere mind; just as men say of per-

<sup>1</sup> οὕτως καὶ ἡμεῖς which mod. t. need- us: we then most oblige them, when lessly expands into: “(Thus also we) they approach us by themselves, not act in the case of those who ask of by others.”

fumes, "This is genuine, and has nothing spurious," so here. *Acts XVI. 25-40.*  
He who truly calls on Him, he who truly prays to Him,<sup>1</sup> continually attends to it, and desists not, until he obtain (his request): but he who does it in<sup>1</sup> a merely formal manner,<sup>1</sup> αφο- and even this only by way of fulfilling a law, does not call στούμενος. in truth. Whosoever thou art, say not only, "I am a sinner," but be earnest also to rid thyself of this character; say not this only, but also grieve. If thou grieveſt, thou art in earnest: if thou art not in earnest, thou grieveſt not: if thou grieveſt not, thou trifleſt. What sort of man is he who shall say, 'I am sick,' and not do all to be freed from his sickness? A mighty weapon is Prayer. *If ye, saith the Lord, Lukell, know how to give good gifts to your children, how much more your Father?* Then wherefore art thou unwilling to approach Him? He loves thee, He is of more power than all besides. Both willing is He and able, what is there to hinder? Nothing. But then, on our part, let us draw near with faith, draw near, offering the gifts that He desires, forgetfulness of wrongs, kindness, meekness. Though thou be a sinner, with boldness shalt thou ask of Him forgiveness of thy sins, if thou canſt shew that this has been done by thyſelf: but though thou be righteous, and possess not this virtue of forgetfulness of injuries, thou art none the better for it. It cannot be that a man who has forgiven his neighbour should not obtain perfect forgiveness: for God is beyond comparison more merciful than we. What sayest thou? If thou sayest, "I have been wronged, I have subdued my anger, I have endured the onset of wrath because of Thy command, and dost Thou not forgive?" Full surely He will forgive: and this is plain to all. Therefore let us purge our soul from all resentment. This is sufficient for us, in order that we may be heard; and let us pray with watching and much perseverance, that having enjoyed His bountiful mercy, we may be found worthy of the good things promised, through the grace and mercy of our Lord Jesus Christ, with Whom to the Father, together with the Holy Spirit, be glory, might, honour, now and ever, world without end. Amen.

<sup>m</sup> καὶ σὺ οὐκ ἀφίγε; Mod. t., οὐκ ἀφήσει καὶ αὐτός; "Will not He also forgive?"

## HOMILY XXXVII.

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ACTS xvii. 1, 2, 3.

*Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews: and Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the Scriptures, opening and alleging that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ.*

AGAIN they haste past the small cities, and press on to the greater ones, since from those the word was to flow as from a fountain into the neighbouring cities. *And Paul, as his manner was, went into the synagogue of the Jews.*  
ch. 13, Although he had said, *We turn to the Gentiles*, he did not  
46. leave these alone: such was the longing affection he had  
Rom. 10, towards them. For hear him saying, *Brethren, my heart's  
1. desire and prayer to God for Israel is, that they might be  
id. 9, 3. saved: and, I wished myself accursed from Christ for my  
brethren.* But he did this<sup>a</sup> because of God's promise and the glory: and this, that it might not be a cause of offence to the Gentiles. *Opening, it says, from the Scriptures, he reasoned with them for three sabbaths, putting before them that the Christ must suffer.* Do thou mark how before all other things he preaches the Passion: so little were

<sup>a</sup> This seems meant to refer to the sequel of the passage cited, Rom. ix. 4. "who are Israelites, to whom pertaineth the adoption and the glory . . . and the promises;" then *τοῦτο ἤθελε* refers to *ἴθουλόμην*, indicatively, "I wished:" but *καὶ τοῦτο* (mod. t. omits *τοῦτο*), "And this solicitude he shewed for

the sake of the Gentiles also, to whom the unbelief of the Jews might be a stumbling-block:"—unless *καὶ τοῦτο* refers to v. 3, the discourse of Christ's death and resurrection—that the Cross might not be an offence to the devout Greeks.

they ashamed of it, knowing it to be the cause of salvation. *Acts XVII. 1-15.*  
*And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and v. 4.*  
*of the chief women not a few.* The writer mentions only the sum and substance of the discoursing: he is not given to redundancy, and does not on every occasion report the sermons. *But the Jews which believed not, moved with v. 5-7.*  
*envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people. And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also; whom Jason hath received: and these all do contrary to the decrees of Cæsar, saying that there is another king, one Jesus. O! what an accusation!* again they get up a charge of treason against them, *saying, there is another king, (one) Jesus. And they v. 8. 9.*  
*troubled the people and the rulers of the city, when they heard these things. And when they had taken security of Jason, and of the other, they let them go. A man worthy to be admired, that he put himself into danger, and sent them away from it. And the brethren immediately sent away v. 10. 11.*  
*Paul and Silas by night unto Berea: who coming thither went into the synagogue of the Jews. These were more noble, it says, than they of Thessalonica: more noble, i. e. more gentle<sup>1</sup> (in their behaviour): in that they received the<sup>1</sup> ἐκεινος νέοτεροι word with all readiness, and this not inconsiderately, but with a strictness wherein<sup>b</sup> was no passion, searching the Scriptures whether these things were so. Therefore many v. 12-14.*  
*of them believed; also of honourable women which were Greeks, and of men, not a few. But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and*

<sup>b</sup> μετὰ ἀκριβελας ἔνθα τόθος οὐκ ἦν. It is not easy to see what else this can mean. Below in the Recap. οὐδὲ βίην οὐδὲ χήλωφ.—Mod. t. “With exactness they explored the Scriptures—for this is the meaning of ἀνέκρυψον—wishing from them to derive assurance rather

concerning the Passion: for they had already believed.” The last statement, like some other additions in the mod. t., seems to be borrowed from the Catena (Ammonius)—whence it is adopted also by Eusebius: but this was certainly not Chrysostom’s meaning.

**HOMIL.** stirred up the people. And then immediately the brethren  
xxxvii. sent away Paul to go as it were to the sea: but Silas and  
Timotheus abode there still. See how he at one time gives  
v. 15. way, at another presses on, and in many things takes his  
measures upon human considerations. And they that con-  
ducted Paul brought him unto Athens: and receiving a  
commandment unto Silas and Timotheus for to come to him  
with speed, they departed. But let us look again at what  
has been said.

**Recapi-** Three sabbath-days, it says, being the time when they  
tulation. had leisure from work, *he reasoned with them, opening out of*  
v. 2. *the Scriptures:* for so used Christ also to do: as on many  
occasions we find Him reasoning from the Scriptures, and  
not on all occasions (urging men) by miracles. Because to  
this indeed they stood in a posture of hostility, calling them  
deceivers and jugglers; but he that persuades men by reasons  
from the Scriptures, is not liable to this imputation. And on  
many occasions we find (Paul) to have convinced men simply  
ch. 13, by force of teaching: and in Antioch *the whole city was*  
44. *gathered together:* so great a thing is this also, for indeed  
this itself is no small miracle, nay, it is even a very great one.  
And that they might not think that they did it all by their own  
strength, but rather that God permitted it, two things resulted,

<sup>c</sup> τῷδε τοῦτο, i. e. the working of  
miracles. Not only it did not win  
them: they set themselves against it,  
taxing the doers of the miracles with  
imposture and magical art, &c.—Mod.  
t. “For because to Him (τοῦτο,  
Christ) they were opposed, and slan-  
dered Him that He was a deceiver  
and juggler, therefore it is that He  
also reasons from the Scriptures. For  
he that attempts to persuade by mir-  
acles alone may well be suspected: but  
he that persuades from the Scriptures,  
&c.”

<sup>d</sup> A. B. οὗτω μέγα τι καὶ τοῦτο ἐστι  
[καὶ τὸ πῶ. C. omits this: we place it  
after λοχύσας in the next sentence,  
where mod. t. has it.] This thought is  
brought out more fully below, p. 507.  
The persuading men by telling them  
that which even with miracles was hard  
to believe—a Messiah crucified!—was

itself a miracle.

<sup>e</sup> ἀλλ' δὲ Θεὸς συνεχόμενος, if not  
corrupt, must mean “but that God  
permitted all: i. e. that all depended  
on God's permission, not on their  
strength,—δέο δύέροι, i. e. some be-  
lieved v. 4., others opposed v. 5.  
The sense is confused in the MSS. and  
Edd. by the transposition of the sen-  
tences marked c and a. In c, verse 2  
is substituted for v. 4. which we restore.  
In δ, we read τῷ τε (A. B. τῷ τε) οἰκο-  
νομίας εἰναι καὶ τὸ καλεῖσθαι for καὶ τῷ  
καλ. The meaning is, And so by rea-  
son of the fact that τὸ καλεῖσθαι is  
itself οἰκονομία—that it is of God's  
ordering, according to His own plea-  
sure, who are called and who not—the  
preachers are not left either to think  
too much of themselves when they  
succeed, ὡς αὐτοὶ καλεῖσθε, nor to be  
terrified by failure ὡς θνεθεῖσι, as if

[namely, Some of them were persuaded, etc.] (c) *And of devout Greeks a great multitude, and of the chief women not a few: but those others did the contrary: [the Jews moved with envy, etc.]: (b)* and, from the fact that the being called was itself a matter of God's fore-ordering, (a) they neither thought great things of themselves as if the triumph were their own, nor were terrified as being responsible (for all). But how comes it that he said, *That we should go unto the heathen, and they unto the circumcision*, and yet discoursed to the Jews? (a) He did this as a thing over and above. (b) For' he did other things also more than he was obliged. For instance, Christ ordained that they should *live by the Gospel*, but our Apostle did it not: Christ sent him not to baptize, yet he did baptize. Mark 1, 17; how he was equal to all. Peter to the circumcision, he to the Gentiles, to the greater part. (a) Since if it was necessary for him to discourse to Jews, how said he again: [For He that wrought effectually in him toward the circumcision, the same] was mighty also in me toward the Gentiles? In the same way as those Apostles also had intercourse with the Gentiles, though they had been set apart for the circumcision, so likewise did our Apostle. The more part of his work indeed was with the Gentiles: still he did not neglect the Jews either, that they might not seem to be severed from them. And how was it, you will ask, that he entered in the first place into the synagogues, as if this were his leading object? True: but he persuaded the Gentiles through the Jews, and from the things which he discoursed of to the Jews. And he knew, that this was most suitable for the Gentiles, and most conducive to belief. Therefore he says: *Inasmuch as I am the Apostle of the Gentiles.* Rom. 11, 13. And his Epistles too all fight against the Jews.—*That the Christ, he says, must needs have suffered.* If there was a necessity for His suffering, there was assuredly a necessity

they were responsible for men's unbelief.—Mod. t. "And that they may not think that they did it all by their own strength, God suffers them to be driven away (*ἀλαύρεσθαι*). For two things came of this: they neither &c. nor &c. So (much) was even the being called a matter of God's ordering. *And of the devout Greeks, &c.*"

<sup>f</sup> Between the Exposition and the Morale, the original editor or transcriber has thrown together a set of disconnected notes. These are here inserted in what seems to be their proper connexion. In the MSS. and Edd. the parts lie in the order as shewn by the letters α, β prefixed.

HOMIL. for His rising again : for the former<sup>s</sup> was far more wonderful  
xxxvii. than the latter. For if He gave Him up to death Who had  
done no wrong, much rather did He raise Him up again.  
v. 5. [But the Jews which believed not took unto them certain of  
the baser sort, and set all the city on an uproar:] so that  
the Gentiles were more in number. The Jews thought not  
themselves enough to raise the disturbance: for because they  
had no reasonable pretext, they ever effect such purposes by  
means of uproar, and by taking to themselves base men.  
v. 6. [And when they found them not, it says, they haled Jason  
and certain brethren.] O the tyranny! dragged them with-  
v. 7. out any cause out of their houses. [These all, say they, do  
contrary to the decrees of Cesar]: for since they spoke  
nothing contrary to what had been decreed, nor made any  
commotion in the city, they bring them under a different  
charge: [saying that there is another king, one Jesus.]  
v. 8. [And they troubled the people, etc.] And what are ye  
v. 9. afraid of, seeing He is dead? (β) [And when they had  
taken security, etc.] See how by giving security Jason  
sent Paul away: so that he gave his life (to the hazard)  
v. 10. for him. (α) [And the brethren, etc.] See how the per-  
v. 11.secutions in every case extend the preaching. Now these,  
it says, were more noble than those in Thessalonica: i. e.  
they were not (men) practising base things, but some<sup>t</sup> were  
convinced, and the others (who were not), did nothing (of  
that sort). (β) Daily, it says, searching the Scriptures  
whether these things were so: not merely upon a sudden  
impetus or (burst of) zeal. More noble, it says: i. e. in  
v. 12. point of virtue. (α) [Therefore many of them, etc.] And  
v. 13. here again are Greeks. (β) [But when the Jews of Thessa-  
lonica, etc.] because there were lewd persons there. And  
yet that city was greater. But it is no wonder in the greater  
city the people were worse: nay, of course to the greater city  
there go the worse men, where the occasions of disturbances  
are many. And as in the body, where the disease is more  
violent for having<sup>u</sup> more matter and fuel, just so is it here.

<sup>s</sup> We adopt the reading of B. ἐκένο, has: "But they indeed were per-  
"the suffering;" τοῦτο, "the rising suaded, but these do just the contrary,  
again." The others, ἐκέλου, τοῦτο: making an uproar among them."

reversing Chrysostom's meaning.

<sup>t</sup> Mod. t. mistaking the meaning, <sup>u</sup> Edd. καθάπερ γὰρ ἐν σώματι, θρα-

η νόσος χαλεπωτέρα ἦ, πλεονα ἔχει

(α) But look, I beg you, how their fleeing was providentially ordered, not from cowardice: otherwise they would have ceased to preach, and would not have exasperated them still more. But from this (flight) two things resulted: both the rage of those (Jews) was quenched, and the preaching spread. But in terms befitting their disorderly conduct, he says, *Agitating the multitude.* (β) Just what was done at Iconium—<sup>ch. 14,  
2. 19.</sup> that they may have the additional condemnation of destroying others besides themselves. This is what Paul says of them: *Forbidding to preach to the Gentiles, [to fill up their sins always, for the wrath is come upon them to the uttermost.]* Why did he not stay? for if<sup>1</sup> there, where he was<sup>1</sup> at stoned, he nevertheless stayed a long time, much more here.<sup>Lystra,  
ch. 14,</sup> Why? (The Lord) did not wish them to be always doing signs; for this is itself a sign, not less than the working of signs—that being persecuted, they overcame without signs. So that just as now He prevails without signs, so was it on many occasions His will to prevail then. Consequently neither did the Apostles run after signs: as in fact he says himself, *We preach Christ crucified*—to them<sup>1 Cor.  
1, 23.</sup> that crave signs, to them that crave wisdom, we give that which cannot even after signs persuade, and yet we do persuade! So that this was a mighty sign. See then, how when the preaching is extended, they are not in a hurry to run after signs<sup>1</sup>. For it was right that thenceforth the believers should be mighty signs to the rest. Howbeit, by retreating and advancing they did these things. (α) [*And v. 14. immediately, it says, the brethren sent away Paul.*] Here now they send Paul alone: for it was for him they feared, lest he should suffer some harm, the head and front of all being in fact none other than he. (β) *They sent him away*, it says, *as it were to the sea*: that it might not be easy for them to seize him. For<sup>1</sup> at present they could not have done much by themselves; and with him they accomplished and achieved many things. For the present, it

τὴν δάλην καὶ τὴν τροφήν. Neander, der heil. Chyseost. t. i. p. 2. note, corrects the passage thus, καθάπερ γὰρ ἐν σώματι ἡ νόσος χαλεπωτέρα, θνατ. πλ. έχοι τὴν δάλην. But A. C. preserve the true reading έχουσα.

<sup>1</sup> Of the Edd. Savile alone has

adopted the true reading πῶς οὐ ταχέως ἐπιτρέχουσι τοῖς σημείοις, preserved by B.

The other Mss. and Edd. omit οὐ. <sup>1</sup> Here again Savile (with B.) has the true reading οὐπο γὰρ; the rest οὐτα.

HOMIL. says, they wished to rescue him. (α) So far is it from being xxxvii. the case, that (supernatural) Grace worked all alike on all occasions: on the contrary, it left them to take their measures upon human judgment, (only) stirring them up and rousing them out of sleep, and making them to take pains<sup>m</sup>. Thus, observe, it brought them safe only as far as v. 15. Philippi, but no more after that. [And receiving, it says, a commandment unto Silas and Timotheus] for to come to him with all speed, [they departed.] For though he was a Paul, nevertheless he needed them. And with good reason ch. 16, 9, are they urged by God to go into Macedonia, for there lay Greece moreover bright (before them).

[3.] See what zeal the rest of the disciples shewed with respect to their leaders: not as it is now with us, who are separated and divided into great and small: some of us exalted, while others are envious: for this is the reason why those are envious, because we are puffed up, because we will not endure to be put upon a par with them. The reason why there is harmony in the body, is because there is no puffing up: and there is no puffing up, because the members are of necessity made to stand in need of each other, and the head has need of the feet. And God has made this to be the case with us, and, for all that, we will not endure it: although even without this, there ought to be love among us. Hear ye not how they that are without accuse us, when they say, 'Needs make friendships?' The laity have need of us; and we again exist for them. Since teacher or ruler would not exist, if there were not persons to be taught, nor would he perform his part, for it would not be possible. As the land has need of the husbandman, and the husbandman of the land, so is it here. What reward is there for the teacher to receive, when he has none to produce that he has taught? and what for the taught, who have not had the benefit of the best teaching? So that we need each other alike in turn, both the governed, them that govern<sup>n</sup>, and leaders, them that

<sup>m</sup> Here (because it seems unsuitable to refer this to χάρις, i. e. supernatural grace, or special miraculous interposition,) B. substitutes, ἀλλ' ἵνα πείραν λέθεσθαι, διανοσόσται αἴρονται καὶ δυνατούσθαι, καὶ εἰς μέρμην ἐμβάλλονται, Σοῦνται καὶ αἴρονται πάσχειν,

"but in order that they may get experience, rousing and waking, and making them take pains, (the Lord) made them to suffer (or be affected) after the manner of men."—Below, for "Philippi" the same has 'Athens.'

<sup>n</sup> MSS. καὶ ἀρχοντες ἀρχομένων, καὶ

obey : for rulers are for the sake of many. Since no one is sufficient to do anything by himself alone, whether need be to ordain, or to examine men's counsels and opinions, but they become more honourable by assembly and numbers. For instance, the poor need givers, the givers again need receivers. Considering one another, he says, to provoke unto love and to good works. On this account the assembly of the whole Church has more power: and what each cannot do by himself singly, he is able to do when joined with the rest. Therefore most necessary are the prayers offered up here, for the world, for the Church from the one end of the earth to the other, for peace, for those who are in adversities. And Paul shews this when he says: That for the gift bestowed upon us by the means of many persons thanks may be given by many on our behalf; that is, that He might confer the favour on many. And often he asks for their prayers. See also what God says with regard to the Ninevites: And shall not I spare that city, wherein dwell more than six score thousand persons? For if, where two or three, are gathered together in My Name, they prevail much, how much more, being many? And yet thou mayest prevail, though thou be but one; yet not equally so. For why art thou but one? Why dost thou not make many? Why dost thou not become the maker of love? Why dost thou not create friendship? Thou lackest the chief excellence of virtue. For as men's being bad by agreement together more provokes God; so for men to be good by unanimity delights Him more. Thou shalt not follow a multitude, He says, to do evil. They are all gone out of the way, they are together become unprofitable, and have become as it were men singing in concert in their wickednesses. Make for thyself friends in preference to domestics, and all besides. If the peace-maker is a son of God, how much more he who makes friends also? If he who reconciles only is called a son of God, of what shall not he be worthy, who makes friends of those who are reconciled? Let us engage ourselves in this trade, let us make those who are enemies to each other friends, and those who are not indeed enemies,

*τηγουμένοι* (mod. t. *τηγούμενος*) *ὑπηκόων*. clause, and we read *ἀρχόντας* *ἀρχόντες*. A change is necessary in one or other *μεροῦ*.

**HOMIL.** but are not friends, them let us bring together, and before all,  
xxxvii. our own selves. For as he who is at enmity in his house,  
Luke 4, 23. and has differences with his wife, carries no authority when reconciling others, but will be told, *Physician, heal thyself;* so will a man be told in this case. What then is the enmity that is in us? That of the soul against the body, that of vice against virtue. This enmity let us put an end to, this war let us take away, and then being in peace we shall also address others with much boldness of speech, our conscience not accusing us. Anger fights against gentleness, love of money against contempt of it, envy against goodness of heart. Let us make an end of this war, let us overthrow these enemies, let us set up these trophies, let us establish peace in our own city. We have within us a city and a civil polity, and citizens and aliens many: but let us banish the aliens, that our own people may not be ruined. Let no foreign nor spurious doctrine enter in, no carnal desire. See we not that, if any enemy has been caught in a city, he is judged as a spy? Then let us not only banish aliens, but let us drive out enemies also. If we see

<sup>176 177.</sup> one, let us deliver up to the ruler, (that is,) to <sup>1</sup>conscience, that imagination which is indeed an alien, a barbarian, albeit tricked out with the garb of a citizen. For there are within us many imaginations of this kind, which are by nature indeed enemies, but are clad in sheep's skins. Just as the Persians, when they have put off the tiara, and the drawers, and the barbarian shoes, and put on the other dress which is usual with us, and have shorn themselves close, and converse in our own tongue, conceal war under

<sup>2</sup> *Barb-* <sup>3</sup> *pous or* <sup>4</sup> *tests.* <sup>5</sup> *or put* <sup>6</sup> *to the* <sup>7</sup> *test.* their outward garb: but once apply the <sup>2</sup>tortures, and thou bringest to light what is hidden: so here, <sup>3</sup>examine by torture again and again such an imagination as this, and thou wilt quickly see that its spirit is that of a stranger. But to shew you also by way of example the sort of spies which the devil sends into us to spy out what is in us, come, let us strip one of them, and examine it strictly at the tribunal: and if you please, let us bring forward some of those which

**Col. 2,** 23. were detected by Paul. *Which things, he says, have indeed a shew of wisdom in will-worship, and humility, and neglecting of the body: not in any honour to the satisfying of*

*the flesh.* The devil wished to bring in Judaism: now if <sup>ACTS</sup> XVII.  
he had introduced it in its own form, he would not have <sup>1—15.</sup> carried his point. Accordingly, mark how he brought it about. “ You must neglect the body,” he says: “ this is (the true) philosophy, not to admit of meats, but to guard against them: this is humility.” And now again in our own times, in the case of the heretics, he wished to bring us down to the creature. See then how he dressed up his deceit. Had he said, “ Worship a creature,” he would have been detected: but what says he? “ God! ” he says, “ is a created being.” <sup>1 viz. the Son, and the Holy Ghost.</sup> But let us lay bare for the decision of the judges the meaning of the Apostolical writings: there let us bring him: themselves will acknowledge both the preaching and the language. Many make gains, “ that they may have wherewith to give to the poor,” unjust gains: this too is a wicked imagination. But let us undress it, let us convict it, that we may not be taken by it, but that having escaped all the devices of the devil, and holding to the sound doctrines with strictness, we may be able both to pass in safety through this life present, and to obtain the good things promised, through the grace and mercy of our Lord Jesus Christ, with Whom to the Father together with the Holy Ghost be glory, might, honour, now and ever, world without end. Amen.

## HOMILY XXXVIII.

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ACTS xvii. 16, 17.

*Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry. Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him.*

v. 18.

OBSERVE how he meets with greater trials among the Jews than among the Gentiles. Thus in Athens he undergoes nothing of this kind; the thing goes as far as ridicule, and there an end: and yet he did make some converts: whereas among the Jews he underwent many perils; so much greater was their hostility against him.—*His spirit, it says, was roused within him [when he saw the city all full of idols].* Nowhere else were so many objects<sup>a</sup> of worship to be seen. But again *he disputed with the Jews in the synagogue, and in the market daily with them that met with him.* [Then certain of the philosophers of the Stoicks and Epicureans encountered him.] It is a wonder the philosophers did not laugh him to scorn, speaking in the way he did. [And some said, *What does this babbler mean to say?*] insolently, on the instant<sup>b</sup>:—this is far from philo-

<sup>a</sup> The old text has πειρασμούς, κηρ., εἰπόντες μακρὸν τοῦτο φιλ. Ὄτι οὐδὲ τ. εἰχεῑ δόλως δὲ δτι οὐκ ἔνδον κ. τ. λ. The insertion of the texts removes some of the difficulties. Perhaps ἀπὸ τοῦ κηρ. is opposed to εἰθέως: the one sort *straightway* expressed their disdain, with a supercilious, “ What does this στερμολόγος mean to say?”

<sup>b</sup> Old text, οὗτος αὐτοῦ φθεγγομένου διβριστικῶς εἴθεως (comp. Recap.) μακρὰ τοῦτο φιλοσοφίας ἀπὸ τοῦ κηρύγματος. δτι οὐδέπερ τῦφον εἰχεῑ. Hence Mod. t.—οὐδὲ ἀπειθηθῆσαν ἀπὸ τοῦ

sophy. [Other some said, *He seemeth to be a seller forth of strange gods*] from the preaching, because he had no <sup>ACTS XVII.</sup>  
arrogance.

They did not understand, nor comprehend the subjects he was speaking of—how should they? affirming as they did, some of them, that God is a body; others, that pleasure is the (true) happiness<sup>c</sup>. [*Of strange gods,*] because *he preached unto them Jesus and the Resurrection*: for in fact they supposed *Anastasis* (the Resurrection) to be some deity, being accustomed to worship female divinities also.

*And having taken him, they brought him to the Areopagus*—v. 19.  
not to punish, but in order to learn<sup>d</sup>—[*to the Areopagus*] where the trials for murder were held. Thus observe, in hope of learning, (they ask him,) [saying, *May we know what is this new doctrine spoken of by thee? For thou v. 20. bringest certain strange matters to our ears:*] everywhere novelty is the charge: [*we would fain know therefore, what these things may mean.*] It was a city of talkers, that city of theirs. *For all the Athenians and strangers which were v. 21. 22. there spent their time in nothing else, but either to tell, or to hear some new thing.* Then Paul stood in the midst of Mars' hill, and said, *Ye men of Athens, I look upon you as being in all things—he puts it by way of encomium; (the word) does not seem to mean anything offensive—δεισιδαιμοντέργος, that is, εὐλαβεστέργος, more religiously disposed.* v. 23.  
*For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, Him declare I unto you.—On which was inscribed, To the Unknown*

the other sort did listen, and descended to comment on the matter of the preaching, having heard it—ἀπὸ τοῦ κηρυ (as in the phrase ἀπὸ τοῦ δειπνοῦ)—saying, “He seemeth &c.” Of these Chrys. may have said, οὗτοι οὐδέντα τύφον εἰχόν, opp. to οὐδιστικός. But all the MSS. have εἶχεν, and so we have rendered it.

<sup>c</sup> Here the MSS. have the text v. 18, and vv. 19. 20 after “female divinities also.”

<sup>d</sup> MSS. and Edd. οὐχ δοῦτε μαθεῖν, ἀλλ' εὔτε κολάσσαι. But this cannot be Chrysostom's meaning: for in the opening of the Hom. he remarks, that there was nothing of persecution here, (comp. the opening of Hom. xxxix.)

and in the Recap. that the Athenians at this time were under Roman Law. Also in the following sentence, he explains that their questions were prompted by the hope of learning, Ορα γοῦν (i. e. to shew that this was their meaning) καὶ ἐπίθετοι μαθεῖν. In the Recap. indeed he says, they brought him ὡς καταπλήξοντες, but this is a different thing from εὔτε κολάσσαι. Therefore we have transposed the order of the words. The clause ήνθα αἱ φονικαὶ δίκαια (and in the Recap. ήνθα τὰς φ. δ. δίκαια, which we retain from B.) seems to be meant to shew that they did *not* bring him there for trial.

**HOMIL. GOD.** The Athenians, namely, as on many occasions they  
xxxviii. had received gods from foreign parts also—for instance, the temple of Minerva, Pan, and others from different countries—being afraid that there might be some other god not yet known to them, but worshipped elsewhere, for more assurance, forsooth, erected an altar to that god also: and as the god was not known, it was inscribed, *To the Unknown God.* This God then, he tells them, is Christ; or rather, the God of all. *Him declare I unto you.* Observe how he shews that they had already received Him, and “it is nothing strange,” says he, “nothing new that I introduce to you.” All along, this was what they had been saying: *What is this new doctrine spoken of by thee? For thou bringest certain strange matters to our ears.* Immediately v. 24. therefore he removes this surmise of theirs: and [then] says, *God that made the world and all things therein, He being Lord of heaven and earth*—for, that they may not imagine Him to be one of many, he presently sets them right on this point; adding, *dwellleth not in temples made with hands,* v. 25. 26. *neither is worshipped with men's hands, as though He needed any thing*—do you observe how, little by little, he brings in the philosophy? how he ridicules the heathen error? *seeing it is He that giveth to all life, and breath, and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth.* This is peculiar to God. Look, then, whether these things may not be predicated of the Son also. *Being Lord,* he saith, *of heaven and earth*—which they accounted to be Gods. Both the creation he declares [to be His work,] and mankind also<sup>1</sup>. *Having determined,* he says, *the times<sup>2</sup> assigned to them, and the bounds of their habitation, that they should seek the Lord, if haply they might feel after Him, and find Him, though He be not far from every one of us: for in Him we live, and move, and have our being; as certain also of your own poets have said, For we are also His offspring.* This is said by Aratus the poet. Observe how he fetches his arguments from things done by themselves, and from sayings of

<sup>1</sup> προστετ. E. V. “before appointed” whence it appears that he means, (προτετ). “Both heaven and earth, and man-

<sup>2</sup> Edd. καὶ τὴν δημιουργίαν ἐθέλωσε καὶ τὸν ἀνθρώπους. Comp. Recap. “kind also were created, not generated or emanated.”

their own. *Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art.* And yet for this reason we ought<sup>s</sup>. By no means: for surely we are not like (to such), nor are these souls of ours. *And imagination of man.* How so? \* \* But some person might say, ‘We do not think this.’ But it was to the many that he was addressing himself, not now to Philosophy. How then [did they think so unworthily of Him]? Again, [putting it upon their ignorance, he says,] *Now the times of ignorance v. 30. God overlooked.* Having<sup>b</sup> agitated their minds by the fear, he then adds this: and yet he says, *but now he commandeth all men every where to repent. Because He hath appointed v. 31. a day, in the which He will judge the world in righteousness by that man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him*

<sup>s</sup> Καὶ μήδε διὰ τοῦτο δέψείσθεν. Mod. t. inserts a φράση, to make this an interlocution, in the sense, “ Nay, but for this reason, viz. being His offspring, we ought to think of Him as in the likeness of man.” But this cannot be Chrysostom’s meaning. Perhaps Chrys. said, οὐδὲ τοῦτο, viz. after the following sentence, so that the sense will be, “ We ought not to think the Godhead like unto gold, &c, the graven work of man’s art. By no means: for certainly we ourselves, our souls, are not like unto such. Nay more, we ought not to think even this, [that the Godhead is like unto aught that man’s imagination can conceive, as the Apostle adds,] καὶ ἐνθυμήσεως ἀνθράκου τὸ Θεῖον εἶναι δυοῖς.” (See the Recapitulation.) He proceeds: τι δέποτε; i. e. Why having said χαράγματι τέλευτης does he add καὶ ἐνθυμ. δινθρ. ? The answer, not expressed here, is, “ Because neither is it subject to any other human conception,” (διανοίᾳ, Recap.) Then, the old text has, οὐκ ἔστι πρὸς φιλοσοφίαν· τῶς οὖν πάλιν τὸ Σητόμενον τὸν μὲν οὖν χρον. κ. τ. λ. Here we insert from the Recapitulation a sentence, which, where it stands, is superfluous: (p. 521, note a.) ‘Αλλά εἴποι ἐν τις, Οὐ τοῦτο νομίζουμεν. ’Αλλὰ πρὸς τὸν πολλούς δ λόγος ἡ αὐτῷ, and then, οὐκέτι (so we correct οὐκ ἔστι) πρὸς φιλοσοφίαν. i. e. “ Philosophers may say, We do not so think of the

Godhead. But he is not dealing with Philosophy, but πρὸς τοὺς πολλούς. Πῶς οὖν οὐδὲ τοῦχ εὔρον; or the like]; Πάλιν τὸ Σητόμενον. Again coming to the question in hand, (The Unknown God, Whom ye ignorantly worship, he says,) Now the times of ignorance, etc.”—Mod. t. “ Why did he not immediately come (ἴστη) to Philosophy, and say, God is incorporeal by nature, invisible and without form? Because it seemed superfluous at present to say these things to men who had not yet (μήτρον. E.) learned that there is but one God. Therefore leaving those matters, he addresses himself (ἰσταται) to the matter in hand, and says, Now the times, &c.”

<sup>b</sup> Old text inserts here the whole of vv. 30. 31. then, καίτοι γέ φρασιν, ὕποτεν ἦμ. ἀναστήσας αὐτὸν ἐκ νεκρῶν. Καταστίσας αὐτῶν τὴν διανοίαν τῷ φόβῳ, τότε ἐπάγει τοῦτο. It appears from the Recap. that καὶ τῷ φ. refers to the preceding verses, being explained by δεῖξας ἀναπολογήστρους: and ἐπάγει τοῦτο to the first clause of v. 30. the overlooking of the times of ignorance. We have arranged the matter accordingly.—Mod. t. vv. 30, 31. “ See, having agitated their minds by saying, *He hath appointed a day*, and terrified them, then he seasonably adds this, *Having raised Him from the dead.*” Which is clearly not Chrysostom’s meaning.

**HOMIL. from the dead.** But let us look over again what has been  
xxxviii. said.

Recapitulation. (b) [And while Paul waited, etc.] It is providentially ordered that against his will he stays there, while waiting for those others. (a) His spirit, it says, within him παροξύνετο. It does not mean here anger or exasperation: just as elsewhere it says, *There was παροξυμὸς betweeen them.* (c) Then what is παροξύνετο? Was roused: for the Gift is far removed from anger and exasperation. He could not bear it, but pined away<sup>1</sup>. [He reasoned therefore in the synagogue, etc.] Observe him again reasoning with Jews. By devout persons he means the proselytes. For the Jews were dispersed every-  
<sup>1</sup> mod. t. where before<sup>1</sup> Christ's coming, the Law indeed being henceforth, so to say, in process of dissolution, but at the same time (the dispersed Jews) teaching men religion<sup>t</sup>. But those prevailed nothing, save only that they got witnesses of their own v. 17. calamities. (e) [And certain philosophers, etc.] How came they to be willing to confer with him? (They did it) when they saw others reasoning, and the man having repute (in the encounter). And observe straightway with overbearing v. 18. *For the natural man receiveth not the things of the Spirit.* [Other some, He seemeth to be a settler-forth of strange deities:] v. 19. δαιμονιῶν, for so they called their gods. [And having taken him, they brought him, etc.] (d) The Athenians no longer enjoyed their own laws, but were become subject to the Romans. (g) (Then) why did they hale him to the Areopagus? Meaning

<sup>1</sup> οὐκ ἔφερεν, ἀλλ' ἐτήκετο. The latter word seems incongruous, unless there be a reference to what St. Paul says of the state of his mind while waiting at Athens, in 1 Thess. ii. 1. q. d. this is not the state of feeling in which one is apt to give way to anger and irritation.

Ἐμα μὲν τοῦ νόμου λυμένου φῆσιν λογίων, ἔμα δὲ διδάσκοντες εἰσέβεαν τοὺς ἀνθρώπους. i. e. "of which dispersion the consequence was indeed a breaking down, it may be said, of the Law (by intermarriages, &c.), but withal a spreading of the true religion among men." Mod. t. having mistakenly changed πρὸ to ἀπὸ, inserts ἐξ ἑκείνου 'from that time' before τοῦ

νόμου: and also omits φῆσιν λογίων, which the innovator did not understand.—ΑΛΛ' οὐδὲν λογίσας (mod. t. διέρθανα) ἐκέίνοι. But those Jews, for all their success in spreading their religion, availed nothing, save that they got (more) witnesses (*μαρτυρίας* perhaps should be *μαρτυρίας*) of their own proper calamities (when the wrath came upon them to the uttermost), i.e. they prepared the way for the Gospel, but for themselves they availed nothing, but only to increase the number of those who should bear witness to the truth of God's judgment upon them for their unbelief.

to overawe him—(the place) where they held the trials for <sup>Acts XVII.</sup> bloodshed. *May we know, what is this new doctrine spoken of by thee? For thou bringest certain strange things to our ears: we would fain know therefore what these things mean.* For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing. Here the thing noted is, that though ever occupied only in this telling and hearing, yet they thought those things strange—things which they had never heard.

[*Then Paul standing in the midst of the Areopagus said, v. 22. Ye men of Athens, I look upon you as being in all things more religiously disposed:*] (f) for the cities were full of gods, (*δαιμόνων*)<sup>1</sup>: (h) this is why he says *δεισιδαιμονεστέρους*. For as <sup>1 al.</sup> *I passed by and viewed the objects of your worship—he* <sup>εἰδάλων.</sup> *v. 23.* does not say simply *τοὺς δαίμονας* (the demons, or deities), but paves the way for his discourse: [*I beheld an altar, etc.*] this is why he says, *I look upon you as being more religiously disposed*, [viz.] because of the altar. [God, he <sup>v. 24.</sup> says, *that made the world.*] He uttered one word, by which he has subverted all the (doctrines) of the philosophers. For the Epicureans affirm all to be fortuitously formed and (by concourse) of atoms, the Stoics held it to be body and fire. *The world and all that is therein.* <sup>Ὥκηπός</sup> <sup>στοιχεῖα.</sup> Do you mark the conciseness, and in conciseness, clearness? Mark what were the things that were strange to them: that God made the world! Things which now any of the most ordinary persons know, these the Athenians and the wise men of the Athenians knew not. [*Seeing He is Lord of heaven and earth:*] for if He made them, it is clear that He is Lord. Observe what he affirms to be the note of Deity—creation. Which attribute the Son also hath. For the Prophets everywhere affirm this, that to create is God's prerogative. Not as those affirm<sup>1</sup> that another is Maker but not Lord, assuming that matter is

<sup>1</sup> This, as it stands, seems to be meant rather for the Manicheans than for the heathen philosophers, to whom he has just before said, the very notion of creation was strange. But the whole exposition is most inadequately given, through the carelessness or incom-

petency of the reporter. To be referred to the heathen, it should be ἀλλογ μὲν εἶναι κύριον (as Jupiter) οὐ ποιητὴν δέ: and this is favoured, perhaps, by the unnecessary τὴν δὲ (omitted by A. B.) as remaining from οὐ ποιητὴν δὲ, ἀγέν. νητον θλην θποτίθεντες.

HOMYL. uncreated. Here now he covertly affirms and establishes <sup>xxxviii.</sup> his own, while he overthrows their doctrine<sup>a</sup>. *Dwelleth not in temples made with hands.* For He does indeed dwell in temples, yet not in such, but in man's soul. He overthrows the corporeal worship. What then? Did He not dwell in the temple at Jerusalem? No, indeed: but He wrought v. 25. therein. [*Neither is worshipped by men's hands.*] How then was He worshipped by men's hands among the Jews? Not by hands, but by the understanding. [*As though He needed any thing:*] since even those (acts of worship) He Ps. 50, did not in this sort seek, *as having need.* *Shall I eat,* 13. saith He, *the flesh of bulls, or drink the blood of goats?* Neither is this enough—the having need of nought—which he has affirmed: for though this is Divine, yet a further attribute must be added. *Seeing it is He that giveth unto all, life and breath and all things.* Two proofs of Godhead: Himself to have need of nought, and to supply all things to all men. Produce here Plato, (and) all that he has philosophised about God, all that Epicurus has: and all is but trifling to this! *Giveth*, he says, *life and breath.* Lo, he makes Him the Creator of the soul also, not its begetter. See again how he overthrows the doctrine about matter. p. 114, note f.

v. 26. *And made*, he says, *of one blood every nation of men to dwell upon all the face of the earth.* These things are better than the former: and what an impeachment both of the atoms and of matter, that (creation) is not a partial (work), nor the soul of man either<sup>b</sup>. But this, which those say, is not to be Creator<sup>c</sup>.—But by the mind and understanding He is worshipped.—[*It is He that giveth*, etc.] <sup>1 μερικον</sup> He, not the <sup>1</sup>partial deities. *And all things.* It is *He*, he saith.—How man also came into being<sup>d</sup>.—First he shewed <sup>δαμο-</sup>res.

<sup>a</sup> Ἐπαῦθα λοιπὸν αὐτιγματωδῶς εἴτε τὸ αὐτοῦ καὶ ξυτησε—i. e. in speaking of God, he at the same time hints at the coequal Godhead of the Son: for He also is Creator and Lord. See p. 514 in the comments on v. 23, and vv. 25. 26.

<sup>b</sup> οὐκ έστι μερική, οὐδὲ ψυχὴ τοῦ ἀνθρώπου. “This is very obscure, and seems remote from the matter in hand. Hales ap. Sav. thinks it has come into the text from some other place. I should rather think the passage either mutilated or corrupt.” BEN. “There is

nothing either obscure or corrupt in the passage.” ED. PAR. The meaning seems to be, As the whole creation is the work of One God, not μερικῶς but τὸ καθλαοῦ, so are all mankind, universally, His work; the soul too, as well as the body.

<sup>c</sup> This and the following sentences seem to be fragments belonging to the preceding exposition. But the whole is too confused and mangled to admit of any satisfactory restoration.

<sup>d</sup> Πῶς καὶ ἀνθρώπος γέγονε. Or, (see

that *He dwelleth not* [etc.], and then declared<sup>a</sup> [that He *is not worshipped as though He had need of nought*]. If <sup>Acts XVII.</sup> <sub>16–31.</sub> God', He made all: but if He made not, He is not God. Gods that made not heaven and earth, let them perish. He introduces much greater doctrines, though as yet he does not mention the great doctrines; but he discoursed to them as unto children. And these were much greater than those. Creation, Lordship, the having need of nought, authorship of all good—these he has declared. But how is He worshipped? say. It is not yet the proper time. What equal to this sublimity? Marvellous is this also—of one, to have made so many: but also, having made, Himself sustains them in being, *giving life and breath and*<sup>1</sup> *σύν-* *all things.* (b) *And hath determined the times appointed,*<sup>κρατεῖ.</sup> <sub>v. 27.</sub> *and the bounds of their habitation, that they should seek God, if haply they might feel after Him and find Him.*

(a) It means either this, that He did not compel them to go about and seek God, but according to the bounds<sup>b</sup> of their habitation: (c) or this, that He determined their seeking God, yet not determined this (to be done) continually, but (determined) certain appointed times (when they should do so): shewing<sup>c</sup> now, that not having sought they had found: for since, having sought, they had not found, he shews that God was now as manifest, as though He were in the midst of them, <sup>d</sup>palpably. (e) *Though He be not far*, he saith, *from every one*<sup>e</sup> *ψηλα-* *of us*, but is near to all. See again<sup>f</sup> the power of God. What <sup>φάμενος</sup> <sub>is or,</sub> saith he? Not only He gave *life and breath and all things*, ‘what it but, as the sum and substance of all, He brought us to the <sup>is to be</sup> God.’ knowledge of Himself, by giving us these things by which we are able to find and to apprehend Him. But we did not wish to find Him, albeit close at hand. *Though He be not*

note m.) “How He (the Son) became man”—as belonging to some other place; e. g. after οὐδέποτε τὰ μέγατα εἶπεν. Or this may be put in the place of κατὰ θεραπείατα, note s. Mod. t. “Having before shewn, how the heaven was made, then he declared, &c.”

<sup>g</sup> ἀπεφήνατο: above, τὸ μηδένος δεῖσθαι, διπερ ἀπεφήνατο.

<sup>h</sup> This also may be part of the argument against the Arians, which Chrys. seems to have brought into his exposition. See note m.

<sup>i</sup> This is clearly out of place. Perhaps πᾶς καὶ ὑθρωπός γέγονε (note p.) belongs here.

<sup>j</sup> Κατὰ τὰς δροθεστας. Perhaps Chrys. may have read κατὰ τὰς δρ. in his copy of the Acts: as Cod. Bezae and S. Irenæus, κατὰ τὴν δροθεσταν.

<sup>k</sup> Mod. t. spoiling the sense; “And this he says, shewing that not even now had they, having sought, found; although He was as plain to be found as any thing would be that was (set) in the midst to be handled.”

**HOMIL.** *far from every one of us.* Why look now, He is near to all, to every one all the world over! What can be greater than this? See how he makes clear riddance of the parcel deities<sup>1</sup>! What say I, *afar off?* He is so near, that without Him we live not: *for in Him we live and move and have our being.* [In Him:] to put it by way of corporeal similitude, even as it is impossible to be ignorant of the air which is diffused on every side around us, and is *not far from every one of us*, nay rather, which is in us. (d) For it was not so that there was a heaven in one place, in another none, nor yet (a heaven) at one time, at another none. So that both at every *time* and at every *bound* it was possible to find Him. He so ordered things, that neither by place nor by time were men hindered. For of course even this, if nothing else, of itself was a help to them—that the heaven is in every place, that it stands in all time. (f) See how (he declares) His Providence, and His upholding power<sup>2</sup>; the existence of all things from Him, (from *τησιν.*) their <sup>3</sup>working, (from Him their preservation) that they perish not. And he does not say, *Through Him*, but, what was nearer than this, [In Him.]—That poet said nothing equal to this, *For we are His offspring.* He, however, spake it of Jupiter, but Paul takes it of the Creator, not meaning the same being as he, God forbid! but meaning what is properly predicated of God: just as he spoke of the Altar with reference to Him, not to the being whom they worshipped. [As much as to say.] “For certain things are said and done with reference to this (true God), but ye know not that they are with reference to Him.” For say, of whom would it be properly said, *To the Unknown God?* Of the Creator, or of the demon? Manifestly of the Creator: because Him they knew not, but the other they knew. [Again,] that all things are filled (with the presence)—of God? or of Jupiter—a wretch of a man, a detestable impostor! But Paul said it not in the same sense as he, God forbid! but with quite a different meaning. For he says we are God’s offspring, i.e. God’s own<sup>4</sup>, His nearest neighbours as it were.

v. 29. For lest, when he says, [Being the offspring of God], they

\* Old text: *Touστοτιν, oikelous, vas έταν λέγειν: no Cat.* The two last words are out of place; we insert them

should again say, Thou bringest certain strange things to <sup>Acts</sup> XVII. our ears<sup>1</sup>, he produces the poet. He does not say, *Ye ought not to think the Godhead like to gold or silver*, ye accursed and execrable: but in more lowly sort he says, *We ought not*. For what (says he)?<sup>2</sup> God is above this? No, he does not say this either: but for the present this—[*We ought not to think the Godhead like unto such*], for nothing is so opposite to men. “But we do not affirm the Godhead to be like unto this, for who would say that?” Mark<sup>3</sup> how he has introduced the incorporeal (nature of God) [when he said, *In Him*, etc.], for the mind, when it surmises body, at the same time implies the notion of distance. (Speaking) to the many he says, [*We ought not to think*] the *Godhead like unto gold, or silver, or stone, the shaping of art*<sup>4</sup>, for if we are not like to those as regards the soul, much more God (is not like to such). So far, he withdraws them from the notion. But neither is the Godhead, he would say, subjected to any other human conception. For<sup>5</sup> if [that which] art or thought has found—this is why he says it thus, [*of art or imagination of man*]}—if that, then, which human art or thought has found, is God, then even in the stone (is) God’s essence.—How comes it then, if *in Him we live*, that we do not find Him? The charge is twofold, both that they did

with the text-words after “*Iva γὰρ μὴ*. The sense is: He does not mean, with the heathen poet, that mankind came from God by generation or emanation: but, that we are very near to Him.

\* Here MSS. and Edd. have, *οὐδὲ γὰρ οὗτος ἀνθρώπος ἐνναίριος*, as if it meant, “nothing so goes against men as strangeness.” We place it in what seems a more suitable connexion: [*We ought not to think*, etc.] for so far from the Godhead being *like unto such*, nothing is so much the reverse of like unto men, who are *His offspring*.

<sup>1</sup> τί γάρ: ὑπὲρ τοῦτο Θεός: οὐδὲ τοῦτο ἀλλὰ τέως τοῦτο: A. B. C., τί γάρ τὸ ὑπὲρ τοῦτο Θεός: οὐδὲ κ. τ. λ. Cat. om. τί γάρ τό, and ἀλλὰ τέως τοῦτο. Mod. t., ἀλλ’ ὑπὲρ τοῦτο. τί δαὶ τὸ ὑπὲρ τοῦτο; Θεός ἀλλ’ οὐδὲ τοῦτο, ἐνεργείας γάρ ἔστιν ὄντας ἀλλὰ τέως τοῦτο.

<sup>2</sup> Possibly the connexion may be, “He is not addressing himself to the notions of philosophers, (*supra*, note g.); for them he insinuated τὸ ἀσάματον by

the ‘*Ἐν αὐτῷ ζῶμεν*, the intimate Presence of Deity, the denial of body by the denial of *διάστημα* which is necessarily implied in the notion of body. But he speaks to the many, and puts it to them in this way, *We*, being in respect of the soul, akin to God, ought not to think, &c.”—Mod. t. omits *χρόνος τούς πολλούς*.

\* Here the MSS. and Edd. have the sentence *Διὰλλ’ εἴποι ξύτις — δλόγος αὐτῷ*, which we have transferred above, p. 515, note g. In the next sentence, *εἰ γὰρ ημεῖς οὐκ ἔσμεν δύοιοι εἰκεῖνοι τὸ κατὰ ψυχήν*, A. B. C. omit the negative, which Cat. and mod. t. retain.

<sup>3</sup> Εἰ γάρ ή τέχνη ή διάνοια εἴρε A. B. C. but Cat. om. εἰ γάρ: mod. t., ή γάρ τέχνη ή δ. εἴρε Διὰ τοῦτο οὗτος εἰκεῖ: A. also has this last clause, which is unknown to B. C. Cat. In the translation we assume the reading to be, Εἰ γάρ διπερ ή τ. ή δ. εἴρε—διὰ τοῦτο οὗτος [“τέχνη. ή δ. εἴρε, τοῦτο δ Θεός, καὶ ἐν λίθῳ οὐσίᾳ θεοῦ.”]—διπερ οὖν ή τ. ή δ. εἴρε, τοῦτο δ Θεός,

**HOMIL.** not find Him, and that they found such as these. The xxxviii. (human) understanding in itself is not at all to be relied upon.—But when he has agitated their soul by shewing v. 30. them to be without excuse, see what he says: *The times of ignorance He having overlooked, now commands all men everywhere to repent.* What then? Is none of these men to be punished? None of them that are willing to repent. He says it of these men, not of the departed, but of them whom He commands to repent. He does not call *you* to account, he would say. He does not say, Took no notice<sup>1</sup>; does not say, Permitted: but, Ye were ignorant. *Overlooked*, i. e. does not demand punishment as of men that deserve punishment. Ye were ignorant. And he does not say, Ye wilfully did evil; but this he shewed by what he said above<sup>2</sup>.—*All men everywhere to repent:* again he hints [4.] at the whole world. Observe how he takes them off from v. 31. the parcel deities! [*Because He has appointed a day, in the which He will judge the world in righteousness [by that Man whom He hath ordained, whereof He hath given assurance to all men, in that He raised Him from the dead.]*] Observe how he again declares the Passion. Observe the terror again: for, that the judgment is true, is clear from the raising Him up: for it is alleged in proof of that. That all he has been saying is true, is clear from the fact that He rose again. For He did give<sup>3</sup> this *assurance to all men*, His rising from the dead: this<sup>4</sup> also is henceforth certain.

<sup>1</sup> i. e.  
judg-  
ment.

These words were spoken indeed to the Athenians: but it were seasonable that one should say to us also, *that all men everywhere must repent, because He hath appointed a day, in the which He will judge the world.* See how he brings Him in as Judge also: Him, both provident for the world, and merciful and forgiving and powerful and wise, and, in a word, possessing all the attributes of a Creator. [*Having given assurance to all men*], i. e. He has given proof in the rising (of Jesus) from the dead<sup>5</sup>. Let us repent then: for we

<sup>1</sup> i. e. in v. 27. *that they should seek the Lord . . . being, as He is, not far from every one of us.* But mod. t. refers it to the following clause, by adding *εἰπέντος*.

as if it meant “the Apostles gave assurance of Christ’s resurrection,” overlooking the πίστιν παρασχόν of the text.

<sup>2</sup> Πᾶσι γὰρ ταῦτη παρίκε πίστις, i. e. God: but C. and mod. t. παρεῖχος,

<sup>3</sup> Mod. t. “The things spoken have given proof of His rising from the dead.”

must assuredly be judged. If Christ rose not, we shall not be judged: but if He rose, we shall without doubt be judged. *For to this end, it is said, did He also die, that He might be Lord both of the dead and living. For we shall all stand before the judgment seat of Christ, that every one may receive according to that he hath done.* Do not imagine that these are but words. Lo! he introduced also the subject of the resurrection of all men; for in no other way can *the world* be judged. And that, *In that He hath raised Him from the dead,* relates to the body: for that was dead, that had fallen. Among the Greeks, as their notions of Creation, so likewise of the Judgment, are children's fancies, ravings of drunken men. But let us, who know these things accurately, do something that is to the purpose: let us be made friends unto God. How long shall we be at enmity with Him? How long shall we entertain dislike towards Him? 'God forbid!' you will say: 'why do you say such things?' I would wish not to say the things I say, if ye did not do the things ye do: but as things are, what is the use now in keeping silence from words, when the plain evidence of deeds so cries aloud? How then, how shall we love Him? I have told you thousands of ways, thousands of times: but I will speak it also now. One way I seem to myself to have discovered, a very great and admirable way. Namely<sup>1</sup>, after acknowledging to Him our general obligations,—what none shall be able to express, (I mean) what has been done for each of us in his own person, of these also let us bethink ourselves, because these are of great force: let each one of us reckon them up with himself, and make diligent search, and as it were in a book let him have the benefits of God written down: for instance, if at any time having fallen into dangers he has escaped the hands of his enemies; if ever having gone out on a journey at an untimely hour, he has escaped danger; if ever, having had an encounter with wicked men, he has got the better of

<sup>1</sup> A. B. C. μετὰ γὰρ ταῦτα καθολικῶς εἰδέναι αὐτῷ. The sense would be satisfied by μετὰ τὸ τὰς καθ. εἰδέναι αὐτῷ χάρτου. Mod. t. "Together with the reckoning up of what God has done for us in common (benefits), so

many that none is able even to number them, and giving Him thanks for all these, let us all bethink us of what has been done for each one of us, and reckon them up day by day. Since then these &c."

**HOMIL.** them; or if ever, having fallen into sickness, he has recovered  
XXXVIII. when all had given him over: for this avails much for  
**Esther** attaching us to God. For if that Mordecai, when the services  
6, 2-11. done by him were brought to the king's remembrance, found  
them to be so available, that he in return rose to that height  
of splendour: much more we, if we call to mind, and make  
diligent enquiry of these two points, what sins we have  
committed against God, and what good He has done to us,  
shall thus both be thankful, and give Him freely all that is  
ours. But no one gives a thought to any of these things:  
but just as regarding our sins we say that we are sinners,  
while we do not enquire into them specifically, so with  
regard to God's benefits, (we say) that God has done us  
good, and do not specifically enquire, where, and in how  
great number, and at what time. But from this time forth  
let us be very exact in our reckoning. For if any one can  
recall even those things which happened long ago, let him  
reckon up all accurately, as one who will find a great  
treasure. This is also profitable to us in keeping us from  
despair. For when we see, that He has often protected us,  
we shall not despair, nor suppose that we are cast off: but  
we shall take it as a strong pledge of His care for us, when  
we bethink us how, though we have sinned, we are not  
[5.] punished, but even enjoy protection from Him. Let me  
now tell you a case, which I heard from a certain person,  
in which was a child, and it happened on a time that he  
was in the country with his mother, being not yet fifteen  
years old. Just then there came a bad air, in consequence  
of which a fever attacked them both, for in fact it was the  
autumn season. It happened that the mother succeeded in  
getting into the town before (they could stop her); but the  
boy, when the physicians on the spot<sup>\*</sup> ordered him, with the  
fever burning within him, to gargle his throat, resisted,  
having forsooth his own wise view of the matter, and

**εἴ τῶν λατρῶν τῶν ἔκει.** Mod. t. omits τῶν, and adds μένειν, καλ: "the physicians ordering him to stay there." The MSS., except A. which has preserved the true reading εἴρξατο, have έρξατο, whence Erasm. Ben. 'cepit ερξατο, — just what the boy refused to do. He would not take the

gargle, nor any other medicine or food.—For σβέννυται we restore with mod. t. σβέννυται.—**εἰς δῆθεν φιλοσοφῶν** either as above, or, 'to shew his strength of mind forsooth.'—**ὑπὲρ φιλονεύεις,** B. **φιλοτυμίας.** (Erasmus's translation is altogether wide of the sense.)

thinking he should be better able to quench the fire, if he took nothing whatever, therefore, in his unseasonable spirit of opposition, boy-like, he would take nothing. But when he came into the town, his tongue was paralysed, and he was for a long time speechless, so that he could pronounce nothing articulately; however, he could read indeed, and attended masters for a long time, but<sup>b</sup> that was all, and there was nothing to mark his progress. So all his hopes (in life) were cut off, and his mother was full of grief: and though the physicians suggested many plans, and many others did so too, yet nobody was able to do him any good, until the merciful God loosed the string of his tongue, and then he recovered, and was restored to his former readiness and distinctness of speech. His mother also related, that when a very little child, he had an affection in the nose, which they call a polypus: and then too the physicians had given him over, and his father cursed him (for the father was then living), and (even) his mother prayed for him to die<sup>c</sup>: and all was full of distress. But he on a sudden having coughed, owing to the collection of mucus, by the force of the breath expelled the creature<sup>d</sup> from his nostrils, and all the danger was removed. But this evil having been extinguished, an acrid and viscid running from his eyes formed such a thick gathering of the humours<sup>e</sup>, that it was like a skin drawn over the pupil, and what was worse, it threatened blindness, and everybody said this would be the issue. But from this disease also was he quickly freed by the grace of God. So far what I have heard from others: now I will tell you what I myself know. Once on a time a suspicion of tyrants was raised in our city—at that time I was but a youth—and all the soldiers being set to watch without the city, as it chanced, they were making strict<sup>f</sup> inquisition after books of

<sup>b</sup> ἀπλῶς δὲ, (καὶ μοδ. τ.) μόημα. Meaning perhaps, “being speechless, he read and heard, but could not give tokens of understanding what he learnt.”

<sup>i</sup> MSS. καὶ δικαῖος αὐτῷ κατηράτω, καὶ τελευτῆσαι πόθεντο καὶ ηγυγήρος ἔτι γὰρ ἐτυχεὶς ζῶν δικαῖος αὐτοῦ. Mod. t. “His mother prayed for him to die, and his father cursed him, for he was yet living.

<sup>k</sup> τυχόν δικαίωστας ζητούντων: mean-

ing perhaps, in earnest, not for form’s sake. The occasion of this strictness was doubtless the affair of Theodore the Sicilian, see t. i. 343 B. and 470 D. (Πρὸς δέκα τοῦτον ἐτῶν ἰδλωσαν ἐν τυραννίδι τινές κ. τ. λ.) For the history of the treasonable and magical practices against Valens at Antioch, in which Theodore was implicated, and of the severities exercised in con-

HOMIL. sorcery and magic. And the person who had written the book, had flung it 'unbound into the river, and was taken, and when asked for it, was not able to give it up, but was carried all round the city in bonds; when, however, the evidence being brought home to him, he had suffered punishment, just then it chanced that I, wishing to go to the Martyrs' Church, was returning through the gardens by the river-side in company with another person. He, seeing the book floating on the water, at first thought it was a linen-cloth, but when he got near, perceived it was a book, so he went down, and took it up. I, however, called shares in the booty, and laughed about it. But let us see, says he, what in the world it is. So he turns back a part of the page, and finds the contents to be magic. At that very moment it chanced that a soldier came by: † then having taken from within<sup>1</sup>, he went off. There were we congealed with fear. For who would have believed our story that we had picked it up from the river, when all were at that time, even the unsuspected, under strict watch? And we did not dare to cast it away, lest we should be seen, and there was a like danger to us in tearing it to pieces. God gave us means, and we cast it away, and at last we were free for that time from the extreme peril. And I might mention numberless cases, if I had a mind to recount all. And even these I have mentioned for your sakes, so that, if any have other cases, although not such as these, let him bear them in mind constantly: for example, if at any time a stone having been hurled, and being about to strike thee, has not struck thee, do thou bear this ever in thy mind: these things produce in us great affection towards God. For if on remembering any men who have been the means of saving us, we are much mortified if we be not able to requite them, much more (should we feel thus) with regard to God. This too is useful in other respects. When we wish not to be overmuch

sequence of that attempt, see Ammianus Marcell. xxix. init. Comp. Zosimus iv. 13.3. Sozomen. vi. 35. Socrates iv. 19.

<sup>1</sup> εἴτα ἔνθεν λαβὼν ἀπῆγεις ἀπεκδύητος δὲει. It is not easy to see what this means, unless the sense intended be, "the soldier paced backward and for-

ward, so that we were intercepted between his walk and the river." — Mod. t. εἴτα έ. λ. ἀπῆγεις καὶ ἀπεκδύητος τῷ δέει Erasm. qui hoc animadvertis abiit, et timere nos fecit. Ben. Hinc vero socius illo occultato abiit et timore tabescet. We must certainly read ἀπεκδύητος, or ἀπεκδύημεν.

grieved, let us say: *If we have received good things at the hand of the Lord, shall not we endure evil things?* And when Paul told them from whence he had been delivered, the reason was that he might put them also in mind. See too how Jacob kept all those things in his mind: wherefore also he said: *The Angel which redeemed me from my youth up;* and not only that he redeemed him, but how and for what purpose. See accordingly how he also calls to mind the benefits he had received in particular. *With my staff,* he says, *I passed over Jordan.* The Jews also always remembered the things which happened to their forefathers, turning over in their minds the things done in Egypt. Then much more let us, bearing in mind the special mercies which have happened to us also, how often we have fallen into dangers and calamities, and unless God had held His hand over us, should long ago have perished: I say, let us all, considering these things and recounting them day by day, return our united thanks all of us to God, and never cease to glorify Him, that so we may receive a large recompense for our thankfulness of heart, through the grace and compassion of His Only-Begotten Son, with Whom to the Father, together with the Holy Ghost, be glory, might, honour, now and ever, world without end. Amen.

## HOMILY XXXIX.

ACTS xvii. 32—34. xviii. 1.

*And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this matter. So Paul departed from among them. Howbeit certain men clave unto him, and believed: among the which was Dionysius the Areopagite, and a woman named Damaris, and others with them. After these things Paul departed from Athens, and came to Corinth.*

WHAT can be the reason that, having persuaded (some so far as to say) that they would hear him again, and there being no dangers, Paul is so in haste to leave Athens? Probably he knew that he should do them no great good; moreover he was led by the Spirit to Corinth\*. (b) For the Athenians, although fond of hearing strange things, nevertheless did not attend (to him): for this was not their study, but only to be always having something to say; which was the cause that made them hold off from him. But if this ch. 17, was their custom, how is it that they accuse him, *he seemeth 18. to be a setter forth of strange gods?* Yes, but these were matters they did not at all know what to make of. Howbeit,

\* Here in Ms. and Edd. the order is confused by the insertion of the text xvii. 34. xviii. 1—3, and the transposition of the sentence marked (a), in consequence of which the first sentence of (c) has been misunderstood, as if it meant that St. Paul thought it enough merely to sow the seeds at Athens (*r̄eōs mod. t., Cat. τῶν λόγων*), "because the greater part of his life was now passed." So Cat. is further betrayed

into a misconception of the following words, *ἐν μὲν γὰρ Νέποντος ἐτελείσθη*, adding δ Παιᾶς, as if it referred to St. Paul's martyrdom: and so Ben. mistakes the matter, 'major enim pars vitæ illius jam (*ἐτταῦθα*) transacta erat. Nam sub Nerone consummatus est,' as Erasm. 'occidus est:' though the opposition to the *ἐν μὲν N.* in the following clause διὸ δὲ Κλ., might have obviated this misapprehension.

he did convert both Dionysius the Areopagite, and some others. For those who were careful of (right) living, quickly received the word; but the others not so. It seemed to Paul sufficient to have cast the seeds of the doctrines. (a) To Corinth then, as I said, he was led by the Spirit, in which city he was to abide. (c) [And having found a v. 2. certain Jew named Aquila, of Pontus by birth, lately come from Italy]—for the greater part of his life had been passed there—[and Priscilla his wife, because that Claudius had commanded all the Jews to depart from Rome.] For though it was in the reign of Nero that the war against the Jews was consummated, yet from the time of Claudius and thenceforward it was fanning up, at a distance indeed<sup>b</sup>, so that, were it but so, they might come to their senses, and from Rome they were now driven as common pests. This is why it is so ordered by Providence that Paul was led thither as a prisoner, that he might not as a Jew be driven away, but as acting under military custody might even be guarded there. [(Having found these,) he came to them, and because he was of the same craft,] he abode with them, v. 3. and wrought: for by occupation they were tent-makers. Lo, what a justification he found for dwelling in the same house with them! For because here, of all places, it was necessary that he should not receive, as he himself says, That wherein they glory, they may be found even as we, 2 Cor. it is providentially ordered that he there abides. And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks. And when Silas and Timotheus were come from Macedonia, Paul was straitened in the word<sup>c</sup>, testifying to the Jews that Jesus is the Christ. [And when v. 6. the Jews opposed and blasphemed]—i. e. they tried<sup>d</sup> to bear<sup>e</sup> him down, they set upon him—What then does Paul? He separates from them, and in a very awful manner: and though he does not now say, It was need that the word should be spoken unto you, yet he darkly intimates it to them:—and when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles. And he

<sup>b</sup> See Recapit. note g.  
<sup>c</sup> A. B. C. τῷ λόγῳ: so the best *stabat verbo*.

**HOMIL. departed thence, and entered into a certain man's house,**  
**XXXIX. named Justus, one that worshipped God, whose house joined**  
**hard to the synagogue.** See how having again said, *Henceforth*—, for all that, he does not neglect them; so that it was to rouse them that he said this, and thereupon came to Justus, whose house was contiguous to the synagogue, so that<sup>d</sup> even from this they might have jealousy, from the very  
 v. 8-10. proximity. *And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house.* This also was, of all things, enough to bring them over. *And many of the Corinthians hearing believed, and were baptized.* Then spake the Lord to Paul in the night by a vision, *Be not afraid, but speak, and hold not thy peace: for I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city.* See by how many reasons He persuades him, and how He puts last the reason which of all others most prevailed with him, *I have much people in this city.* Then how was it, you may ask, that they set upon him? And<sup>e</sup> yet, the writer tells us, they prevailed nothing,  
 v. 11.12. but brought him to the proconsul. *And he continued there a year and six months, teaching the word of God among them.* And when Gallio was proconsul of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment-seat. Do you mark why those men were ever contriving to give a public turn to the misde-  
 v. 13-16. meanours (they accused them of)? Thus see here: (b) [Saying, *This fellow seduceth men contrary to the law to worship God.*] *And when Paul was about to open his mouth, Gallio said: If indeed it were any wrong doing or wicked lewdness, O ye Jews, reason would that I should bear with you. But if it be a question of words and names, and of your law, look ye to it; for I will be no judge of such matters.* And he drove them from the judgment-seat. This Gallio seems to me to have been a sensible man. (a) [Thus observe,] when these had said, *Against the law he seduceth men to*

<sup>d</sup> A. B. C. δοτε καὶ ἀπὸ (B. om.) πρὸς τὸν ἀνθ., ἀλλ οὐδὲν γραμματα. τοῦ ζῆλου (ζῆλον C.), ἔχειν ἀπὸ τῆς Mod. t. “but they only brought him, &c.” What follows is confused by the true reading, ἀπὸ τούτου ζῆλον.

<sup>e</sup> This would be better transposed thus: καὶ μήν, φησίν, θηγανον αὐτὸν the part (a) beginning with the same words.

worship God, he cared for none of these things: and observe how he answers them: If indeed it were any matter affecting the city, any wrong doing or wicked lewdness, [etc.]

(c) Then all the Jews<sup>t</sup> took Sosthenes the ruler of the synagogue, and beat him before the judgment-seat: and Gallio cared for none of these things: but their beating him he did not take as an insult to himself. So petulant were the Jews. But let us look over again what has been said. [2.]

[And when they heard, etc.] When they had heard, what great and losty doctrines, they did not even attend, but jeered at the Resurrection! For the natural man, it saith, receiveth not the things of the Spirit. And so, it says, Paul went forth. How? Having persuaded some; derided by others. But certain men, it says, clare unto him, and believed, among whom was also Dionysius the Areopagite and some others. [And after these things, etc.] And having found a certain Jew by name Aquila, of Pontus by birth, lately come from Italy, [because that Claudius had ordered all Jews to depart from Rome, he came to them, and because he was of the same craft,] he abode with them, and wrought: [for by their occupation they were tent-makers.] Being of Pontus, this [Aquila \* \* \* ]<sup>b</sup>. Observe

<sup>t</sup> The MSS. have of Ἐλλῆνες as in some copies of the Acts and Elz., but the best authorities Gr. and Lat. simply ἔβριτες. We adopt οἱ ὑπάδαιοι from the Catena, and Chrys. evidently understood it of the Jews.

<sup>b</sup> Here A. B. C. insert the sentence δρα τοὺς πιστοὺς κ. τ. λ. which mod. t. rightly removes to the comment on v. 8. and after it, δρα τῶς δ νόμος καταλύεται λοιπόν: which unless it means, "See here the beginning of the judgment on the Jews, the dissolution of their Law, and overthrow of their nation," of which Chrys. speaks in this sentence, is out of place here, and belongs to the comment on v. 18. i. e. to the beginning of Hom. 40. which in fact opens with these words. So mod. t. understands them. "Mark how the Law begins to be dissolved from henceforth. For this man, being a Jew, having after these things shorn his head in Cenchrea,

goes with Paul into Syria. Being a man of Pontus, not in Jerusalem nor near it did he haste to come, but at a greater distance." The innovator's meaning seems to have been, that he shone his head in fulfilment of his vow, not in Jerusalem, nor near Jerusalem, but at a greater distance, viz. in Cenchrea." But St. Chrys. is here commenting on Claudius's edict, (see above, p. 529, on v. 2.): "See here the beginning of the judgment on the Jews: it was hastening to come, but it began not in Jerusalem, nor in Palestine, but at a greater distance—at Rome, in this edict of the Emperor: οὐκ ἐπ' Ἰεροσολύμοις, οὐδὲ πλησίον ἐσπεύδεις ἀλλὰ μακροτέρω."

<sup>a</sup> The sentence may be completed with: "had spent the greater part of his life at Rome, &c.;" see above, p. 520. but the copyists make οὐτος nom. to οὐκ ἐσπεύδεις ἀλθεῖν.

**HOMIL.** how, not in Jerusalem, nor near it, (the crisis) was hastening  
XXXIX. to come, but at a greater distance. And with him he abides, and is not ashamed to abide, nay, for this very reason he does abide, as having a suitable lodging-place, for to him it was much more suitable than any king's palace. And smile not thou, beloved, to hear (of his occupation). For (it was good for him) even as to the athlete the palæstra is more useful than delicate carpets; so to the warrior the iron sword (is useful), not that of gold. *And wrought*, though he preached. Let us be ashamed, who though we have no  
 v. 4. preaching to occupy us, live in idleness. *And he disputed in the synagogue every sabbath day, and persuaded both*  
 v. 6. *Jews and Greeks*: but *when they opposed and blasphemed* he withdrew, by this expecting to draw them more. For wherefore having left that house did he come to live hard by the synagogue? was it not for this? For it was not that he saw any danger here. But therefore it is that Paul having *testified to them—not teaches now, but testifies—having shaken his garments*, to terrify them not by word only but by action, [said unto them, *Your blood be upon your own heads* :] he speaks the more vehemently as having already persuaded many. *I, says he, am clean.* Then we also are accountable for the blood of those entrusted to us, if we  
 Gal. 6, neglect them. *From this time forth I will go to the*  
 17. *Gentiles.* So that also when he says, *Henceforth let no man trouble me*, he says it to terrify. For not so much did  
 v. 7. the punishment terrify, as this stung them. [*And having removed thence, he came into the house of one named Justus, that worshipped God, whose house was contiguous to the synagogue*,] and there abode, by this wishing to persuade them that he was 'in earnest to go to the Gentiles.  
 1 πρὸς τὰ θρηνητὴν γένος. Accordingly, mark immediately the ruler of the synagogue converted, and many others, when he had done this.  
 v. 8. *Crispus the ruler of the synagogue believed [in the Lord, with his whole house: and many of the Corinthians hearing believed,] and were baptized.—[With his whole house:]*<sup>1</sup> observe the converts in those times doing this with

<sup>1</sup> To this clause, mod. t. rightly διοκλήσουν, which the original text has refers the comment, δρα τοὺς πιστούς after καὶ ἔπειται τινὲς of xvii. 34. τότε μετὰ τῆς οἰκλας τοῦτο ποιοῦνται

their entire household. This Crispus he means where he writes, *I baptized none save Crispus and Gaius.* This (same) I take to be called Sosthenes—(evidently) a believer, insomuch that he is beaten, and is always present with Paul.<sup>14</sup>

[*And the Lord said in the night, etc.*] Now even the number (of the much people) persuaded him, but Christ's claiming them for His own (moved him) more<sup>1</sup>. [Yet He says also, *Fear not!*:] for the danger was become greater now, both because more believed, and also the ruler of the synagogue. This was enough to rouse him. Not that he was reproved<sup>1</sup> as fearing; but, that he should not suffer aught, [*I am with thee, and none shall set upon thee to hurt thee.*] For He did not always permit them to suffer evil, that they might not become too weak. For nothing so grieved Paul, as men's unbelief and setting themselves (against the Truth): this was worse than the dangers. Therefore it is that (Christ) appears to him now. [*And v. 11. he continued a year and six months, etc.*] After the year and six months, they set upon him. [*And when Gallio v. 12. 13. was proconsul of Achaia, etc.*] because they had no longer the use of their own laws<sup>m</sup>. (c) And observe how prudent he is: for he does not say straightway, *I care not, but, If,* says he, *it were a matter of wrong doing or wicked lewdness, v. 14. 15. O ye Jews, reason would that I should bear with you; but if it be a question of doctrine and words and of your law, see ye to it, for I do not choose to be a judge of such*

<sup>1</sup> ή δὲ οἰκεῖωσις τοῦ Χ. πλέον. 'Sed familiaritas Christi magis.' Ben. Chrys. said above, that the most powerful consideration was this which is put last, *For I have much people in this city.* The meaning here is, That there was much people to be converted, was a cheering consideration: that Christ should say, *λαὸς μοι πολὺς ἐστιν,* speaking of them as *His own*, was the strongest inducement.

<sup>1</sup> B. C. δτι ἡλέγχθη φοβούμενος ή οὐκ ἡλέγχθη διτε μὴ (C. μηδὲ) παθεῖν. Α., δτε δέλεχθη διτε δὲ μὴ παθεῖν, (which is meant for emendation: "This was enough to rouse him when it was spoken: but, that he should not suffer, &c.") Mod. t., δτι ἡλ. φοβούμενος, ή οὐκ ἡλ. μὲν, ἀλλ' διτε μηδὲ τούτο παθεῖν. We read, Οὐκ δτι

ἡλέγχθη διτε φοβούμενος διτε δὲ μὴ παθεῖν, [Ἐγρά εἰμι μηδὲ σοῦ.] The accidental omission of οὐκ may have been corrected in the margin by the gloss, ή οὐκ ἡλ. But the sense seems to be otherwise confused by transpositions. "It is true, even the number, and still more Christ's οἰκεῖωσις of them, prevailed with him. This was enough to rouse him. But Christ begins by saying, *Fear not*, etc. And in fact the danger was increased, &c. Not that Paul was reproved as being afraid, &c.

<sup>m</sup> From this point to the end of the Exposition all is confused. To make something like connexion, it has been necessary to rearrange the parts, but the restoration is still unsatisfactory.

**HOMIL. matters.** (g) He taught<sup>a</sup> them that [not] such are the XXXIX. matters which crave a judicial sentence, but they do all things out of order. And he does not say, It is not my duty, but, *I do not choose*, that they may not trouble him John 18, again. Thus Pilate said in the case of Christ, *Take ye 31.* *Him, and judge Him according to your law.* But they were v. 16. just like men drunken and mad. (d) *And he drove them from the judgment-seat*—he effectually closed the tribunal v. 17. against them. [*Then all (the Jews) having seized Sosthenes the ruler of the synagogue, beat him before the judgment-seat. And Gallio cared for none of these things.*] (a) This thing, of all others, set them on (to this violence)—their persuasion that the governor would not even let himself down (to notice it). (e) It was a splendid victory. O the shame they were put to! (b) For it is one thing to have come off victorious from a controversy, and another for those to learn that he cared nothing for the affair. (f) *And Gallio cared for none of these things:* and yet the whole was meant as an insult to him! But, forsooth, as if they had received authority (they did this). Why did he (Sosthenes), though he also had authority, not beat (them)? But they were (otherwise) trained: so that the judge should learn which party was more reasonable. This was no small benefit to those present—both the reasonableness of these, and the audacity of those. (h) <sup>o</sup>He was beaten, and said nothing.

[3.] This man let us also imitate: to them that beat us, let us return blow for blow, by meekness, by silence, by long-suffering. More grievous these wounds, greater this blow, and more heavy. For to shew that it is not the receiving a blow in the body that is grievous, but the receiving it in the mind, we often smite people, but since it is in the way of friendship, they are even pleased: but if you smite any indifferent person in an insolent manner, you have pained him exceedingly, because you have touched his heart. So

<sup>a</sup> *Kai ἐδόθεν δτι τὰ τοιάντα δικαστικῆς ψήφου* [οὐ, this we supply,] *δεῖται· ἀλλὰ ἀτάκτως πάντα ποιῶσιν.* Mod. t. *ἐδόθει γάρ (ἢ τε τούτων ἔκτείκεια καὶ ἐκείνων θραυστῆς, from')* *δτι τὰ τοι. δικ. ψήφ. δεῖται.*

<sup>o</sup> Here, between the parts *g* and *h*,

the MSS. have two sentences retained by Edd. but clearly out of place, unless they form part of a second recapitulation: “Therefore he departed from Athens.” “Because there was much people there.”

let us smite their heart. But that meekness inflicts a greater blow than fierceness, come, let us prove, so far as that is possible, by words. For the sure proof indeed is by acts and by experience: but if you will, let us also make the enquiry by word, though indeed we have often made it already. Now in insults, nothing pains us so much, as the opinion passed by the spectators; for it is not the same thing to be insulted in public and in private, but those same insults we endure even with ease, when we suffer them in a solitary place, and with none by to witness them, or know of them. So true is it that it is not the insult, as it is in itself, that mortifies us, but the having to suffer it in the sight of all men: since if one should do us honour in the sight of all men, and insult us in private, we shall notwithstanding even feel obliged to him. The pain then is not in the nature of the insult, but in the opinion of the beholders; that one may not seem to be contemptible. What then, if this opinion should be in our favour? Is not the man attempting to disgrace us himself more disgraced, when men give their opinion in our favour? Say, whom do the bystanders despise? Him who insults, or him who being insulted keeps silence? Passion indeed suggests, that they despise him who is insulted: but let us look into it now while we are free from that excitement, in order that we may not be carried away when the time comes. Say, whom do we all condemn? Plainly the man who insults: and if he be an inferior, we shall say that he is even mad; if an equal, that he is foolish; if a superior, still we shall not approve of it. For which man, I ask, is worthy of approval, the man who is excited, who is toss'd with a tempest of passion, who is infuriated like a wild beast, who demeans himself in this sort against our common nature, or he who lives in a state of calm, in a haven of repose, and in virtuous equanimity? Is not the one like an angel, the other not even like a man? For the one cannot even bear his own evils, while the other bears even those of others also: here, the man cannot even endure himself; there, he endures another too: the one is in danger of shipwreck, the other sails in safety, his ship wafted along by favouring gales: for he has not suffered the squall of passion to catch his sails and overturn the bark of his

ACTS  
XVIII.  
1—17.

**HOMIL.** understanding: but the breath of a soft and sweet air fanning upon it, the breath of forbearance, wafts it with much tranquillity into the haven of wise equanimity. And like as when a ship is in danger of foundering, the sailors know not what they cast away, whether what they lay hands upon be their own or other men's property, but they throw overboard all the contents without discrimination, alike the precious and what is not such: but when the storm has ceased, then reckoning up all that they have thrown out, they shed tears, and are not sensible of the calm for the loss of what they have thrown overboard: so here, when passion blows hard, and the storm is raised, people in flinging out their words know not how to use order or fitness; but when the passion has ceased, then recalling to mind what kind of words they have given utterance to, they consider the loss and feel not the quiet, when they remember the words by which they have disgraced themselves, and sustained most grievous loss, not as to money, but as to character for moderation and gentleness. Anger is a darkness. *The fool, saith Ps. 13,1. Scripture, hath said in his heart, There is no God.* Perhaps also of the angry man it is suitable to say the same, that the angry man hath said, There is no God. For, *Ps. 10,4. saith Scripture, Through the multitude of his anger he will not seek* (after God)<sup>o</sup>. For let what pious thought will enter in, (passion) thrusts and drives all out, flings all athwart. (b) When you are told, that he whom you abused uttered not one bitter word, do you not for this feel more pain than you have inflicted? (a) If you in your own mind do not feel more pain than he whom you have abused, abuse still; (but) though there be none to call you to account, the judgment of your conscience, having taken you privately, shall give you a thousand lashes, (when you think) how you poured out a flood of railings on one so meek, and humble, and forbearing. We are for ever saying these things, but we do not see them exhibited in works. You, a human being, insult your fellow-man? You, a servant, your fellow-servant? But why do I wonder at [4.] this, when many even insult God? Let this be a con-

<sup>o</sup> Ps. 10, 4. "The wicked, through the pride of his countenance, will not &c." E. V.

solation to you when suffering insult. Are you insulted? God also is insulted. Are you reviled? God also was reviled. Are you treated with scorn? Why, so was our Master also. In these things He shares with us, but not so in the contrary things. For He never insulted another unjustly: God forbid! He never reviled, never did a wrong. So that we are those who share with Him, not ye. For to endure when insulted is God's part: to be merely abusive, is the part of the devil. See the two sides. *Thou hast a devil,* Christ was told: He received a blow on the face from the servant of the high-priest. They who wrongfully insult, are in the same class with these. For if Peter was even called *Satan* for one word; much<sup>r</sup> more shall these men, when they do the works of the Jews, be called, as those were called, *children of the devil*, because they wrought the works of the devil. You insult; who are you, I ask, (that you do so)? Nay, rather the reason why you insult, is this, that you are nothing: no one that is human insults. So that what is said in quarrels, "Who are you?" ought to be put in the contrary way: "Insult: for you are nothing." [Instead of that, the phrase is,] "Who are you, that you insult?" "A better man than you," is the answer. And yet it is just the contrary: but because we put the question amiss, therefore they answer amiss: so that the fault is ours. For as if we thought it was for great men to insult, therefore we ask, "Who are you, that you insult?" And therefore they make this answer. But, on the contrary, we ought to say: "Do you insult? insult still: for you are nobody:" whereas to those who do not insult this should be said: "Who are you that you insult not?—you have surpassed human nature." This is nobility, this is generosity, to speak nothing ungenerous, though a man may deserve to have it spoken to him. Tell me now, how many are there who are not worthy to be put to death? Nevertheless, the judge does not this in his own person, but interrogates them; and not this either, in his own person. But if it is not to be suffered, that the judge, sitting in judgment, should (in his own person) speak with a criminal, but he does all by the

<sup>r</sup> MSS. πολλῷ μᾶλλον οὗτοι Ἰουδαῖοι διπερ κάκεῖνοι θιαβόλου τέκνα, ἔπειδη ἀκούσονται, θταν τὰ Ἰουδαῖων ποιῶσιν κ. τ. λ. We omit Ἰουδαῖοι.

**HOMIL.** intervention of a third person, much more is it our duty not **XXXIX.** to insult our equals in rank: for<sup>a</sup> all the advantage we shall get of them will be, not so much to have disgraced them, as to be made to learn that we have disgraced ourselves. Well then, in the case of the wicked, this is why we must not insult (even them); in the case of the good there is another reason also, because they do not deserve it: and for a third<sup>b</sup>, because it is not right to be abusive. But as things are, see what comes of it: the person abused is a man, and the person abusing is a man, and the spectators men. What then? must the beasts come between them and settle matters? for only this is left. For when both the wrong-doers and those who delight in the wrong-doing are men, the part of reconciler is left for the beasts: for just as when the masters quarrel in a house, there is nothing left but for the servants to reconcile them,—even if this be not the result, for the nature of the thing demands this,—just so is it here.—Are you abusive? Well may you be so, for you are not even human. Insolence seemed to be a high-born thing; it seemed to belong to the great; whereas it belongs rather to slaves; but to give good words belongs to free men. For as to do ill is the part of those, so to suffer ill is the part of these.—Just as if some slave should steal the master's property, some old hag,—such a thing as that is the abusive man. And like as some detestable thief and run-away<sup>c</sup>, with

<sup>a</sup> οὐ γὰρ οἴτω τὸ ὑβρίσαν πλεονεκτή-  
σαμεν αὐτῶν, ὃς τὸ διδαχθῆναι δτι ὑβρί-  
σαμεν έαυτούς. B. and mod. t. τῷ  
ὑβρ., τῷ διδ. The δτι om. by A. B. C.  
Sav. is supplied by mod. t. A. has  
δειχθῆναι, Sav. διαλεχθῆναι. The con-  
struction is πλεονεκτεῖν τι τινός. ‘We  
may think we have got something,  
viz. the pleasure of having disgraced  
them; whereas all that we get, in  
advance of them, is the being taught  
that we have disgraced ourselves.’

<sup>b</sup> καὶ τρίτον, (om. C.) δτι ὑβριστὴν  
εἶνα οὐ χρῆ. This cannot be, ‘for a  
third reason,’ or ‘in the third place,’  
but seems rather to mean ‘the third  
party’ spoken of in the preceding sen-  
tence. Perhaps it may mean, As the  
judge does not himself arraign nor even  
interrogate the criminal, but by a third  
person, because the judge must not  
seem to be an ὑβριστὴς, so there is need

of a third person, καὶ τρίτον [δεῖ εἰς  
μίσον ἀθεῖν] δτι. . . But the whole  
scope of the argument is very obscure.

<sup>c</sup> Old text: ὑβριστὴς, κλέπτης κα-  
τάρατος καὶ δραπέτης καὶ ὃς ἀν εἴσοι  
τις σκουδῆι εἰσιών, καθάπερ ἐκεῖνος  
τις πανταχοῦ περιβλέπεται ὑφελόσθαι τι  
τις σκουδᾶσσων, οὗτος καὶ οὗτος πάντα περι-  
σκοπεῖ ἐκβάλλειν τι θέλων. We read  
ὑβριστὴς. Καὶ ὃς ἀν εἰ τις κλέπτης  
καταρ. καὶ δραπ. σκουδῆι εἰσιών, πάντα.  
περιβλ. οὐ. τι θέλων, οὗτος καὶ οὗτος  
καθάπερ ἐκεῖνος πάντα περισκ. ἐκβάλλειν  
τι τις σκουδᾶσσων. But it can hardly be  
supposed that Chrys. thus expressed  
himself. The purport seems to be this:  
To be abusive is to behave like a slave,  
like a foul-mouthed hag. (see p. 441.)  
And the abusive man, when he is eager  
to catch at something in your life or  
manners, the exposure of which may  
disgrace you, is like a thief who should

studied purpose stealing in, looks all around him, wishing to filch something: so does this man, even as he, look narrowly at all on every side, studying how to throw out some (reproach). Or perhaps we may set him forth by a different sort of example. Just as if one should steal filthy vessels out of a house, and bring them out in the presence of all men, the things purloined do not so disgrace [the persons robbed, as they disgrace the thief himself]: just so this man, by bringing out his words in the presence of all men, casts disgrace not on others but on himself by the words, in giving vent to this language, and besouling both his tongue and his mind. For it is all one, when we quarrel with bad men, as if one for the sake of striking a man who is immersed in putrefying filth should defile himself by plunging his hands into the nastiness. Therefore, reflecting on these things, let us flee the mischief thence accruing, and keep a clean tongue, that being clear from all abusiveness, we may be enabled with strictness to pass through the life present, and to attain unto the good things promised to those that love Him, through the grace and mercy of our Lord Jesus Christ, with Whom to the Father and the Holy Ghost together be glory, might, honour, now and ever, world without end. Amen.

slink into a house, and pry about for something that he can lay hold of—nay, like one who should purposely look about for the filthiest things he can bring out, and who in so doing disgraces himself more than the owner.

<sup>1</sup> Here again ὁστερ ἀ εἴποι τις, B. for ὁστερ ἦν εἰ τις, C.—The sentence οὐχὶ τὰ ὑφαρεθίντα ἥσχυε τοσοῦτον is incomplete; viz. “the owner, by the exposure of the noisomeness, as the stealer himself who produces it.”

## HOMILY XL.

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### ACTS xviii. 18.

*And Paul after this tarried there yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila; having shorn his head in Cenchrea: for he had a vow.*

SEE how the Law was breaking up: see how they were bound by conscience. This, namely, was a Jewish custom, to shear their heads agreeably with a vow. But then there ch. 21, ought to be also a sacrifice, which was not the case here.—  
26.

[Having] yet [tarried]: after the beating of Sosthenes. For it was necessary that he should yet tarry, and comfort them concerning these things. [He sailed for Syria.] Why does he desire again to come to Syria? It was there that ch. 11, the disciples were ordered to be called Christians: there, 26; 14, that he had been commended to the grace of God: there, that he had effected such things concerning the doctrine. [And with him Priscilla]—lo, a woman also<sup>b</sup>—[and Aquila]. But these he left at Ephesus. With good reason, namely, that they should teach. For having been with him so long time, they were learning many things: and yet he did not

<sup>a</sup> Edd. without stop, οὐκ ἔγε. vero μετὰ τὸ τυπτηθῆναι τὸν Σωθέρνην. —B. N. Cat. ἔγένετο ἦτι, which is the ἦτι of v. 18. and explained by the following words.

<sup>b</sup> Ἰδοὺ καὶ γυνὴ: transposed from after the sentence, “For having been —custom as Jews.” Mod. t. adds, τὸ Υστὸν ἀνδράσι τοιοῦτα καὶ διδόσκουσα.

But perhaps the comment was, “and mentioned before her husband.” See Serm. in illud Salutate Prisc. et Aquil. tom. iii. p. 176. B. where he comments on this position of the names, and adds that “she having taken Apollos, an eloquent man, &c. taught him the way of God, and made him a perfect teacher.”

at present withdraw them from their custom as Jews. [And he came to Ephesus, and left them there: but he himself entered into the synagogue, and reasoned with the Jews. v. 18—28. v. 19-21.] When they desired him to tarry longer time with them, he consented not; but bade them farewell, saying, I must by all means keep this feast that cometh in Jerusalem.] Therefore it was that he was hindered from coming into Asia, being impelled to what was of pressing moment. Thus observe him here, entreated (by them) to stay, but because he could not comply, being in haste to depart, [he bade them farewell.] However, he did not leave them without more ado, but with promise (to return): But I will return again unto you, if God will. And he sailed from Ephesus. And when he had landed at Cæsarea, v. 22.23. and gone up, and saluted the Church, he went down to Antioch. And after he had spent some time there, he departed, and went over all the country of Galatia and Phrygia in order, strengthening all the disciples. He came again to those places which he had previously visited. And a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the Scriptures, came to Ephesus. Lo, even learned men are now urgent, and the disciples henceforth go abroad. Do you mark the spread of the preaching? This man was instructed in the way of the Lord; and being servant in the Spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John. And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly. If this man<sup>d</sup> knew only the baptism of John, how

<sup>c</sup> Something is wanting here, for in κωλύθετο εἰς τὴν Ἀσίαν ἀλθεῖν there seems to be a reference to xvi. 6. κωλυθέτες λαλῆσαι τὸν λόγον ἐν τῇ Ἀσίᾳ, and again in οὐ μὴν αὐτὸς ἀπάλλος εἴλασεν, to ibid. 7. οὐκ εἴλασεν αὐτὸς τὸ πνεῦμα. He may have spoken to this effect: This was his first visit to Ephesus, for he was forbidden before to come into Asia.... Not however that the Spirit ἀπλώς [οὐκ] εἴλασεν, but he says, with promise, I will come to you, &c. The prohibition was not absolute, but he

was not permitted on the former occasion to preach in Asia (Procons.), because he was impelled to more urgent duties (in Macedonia and Greece); accordingly here also he has other immediate objects in view, and therefore cannot stay. So in Hom. xli. on xix. 10, 11. "For this reason also (the Lord) suffered him not to come into Asia, waiting (or reserving Himself) for this conjuncture."

<sup>d</sup> What St. Chrysostom said has been misconceived by the reporter or the copyists. He meant to remark two

**HOMIL.** is it that he was *fervent in the Spirit*, for the Spirit was not given in that way? And if those after him needed the baptism of Christ, † much more would he need it. † Then what is to be said? For it is not without a meaning that the writer has strung the two incidents together. It seems to me † that this was one of the hundred and twenty who were baptized with the Apostles: or, if not so †, then the same that took place in the case of Cornelius, took place also in the case of this man. But neither does he receive baptism. That expression, then, *they expounded more perfectly*, † seems † to me to be this, that he behoved also to be baptized †. Because the other twelve knew nothing accurate, not even what related to Jesus. And it is likely † that he did in

things concerning Apollos: 1. That having only the Baptism of John he nevertheless had the Spirit, nay, was *fervent in the Spirit*. How so? He had it, as Cornelius had it; the Baptism of the Spirit without the Baptism of water. (See Recapit. fin.) 2. That there is no mention of his receiving baptism, as the twelve did in the following narrative. St. Luke, he says, evidently had a meaning in this juxtaposition of the two incidents. Apollos had the Baptism of the Spirit, *therefore did not need the water*. (Hence whether he received it or not, the writer does not think need to mention it.) Those twelve had no accurate knowledge even of the facts relating to Jesus: nor so much as knew whether there were a Holy Ghost.—The scribes did not comprehend this view of the case. Hence A. C. omit ἀλλ' οὐ *Baptizētai*, retained by B. mod. t. and Cat. (ἀλλ' οὐδὲ β.).—They take *οἱ μερὰ τοῦτον* (i. e. the twelve of the following incident) to mean the Apostles, and therefore make it πολλῷ μᾶλλον καὶ οὐτος ἐδέηθη δι, “if Christ's own disciples after John's baptism needed the Baptism of Christ, *a fortiori* this man would need it.”—They find the Baptism in the ἀκριβ. *ab ἡξιθεντο*, “this was one of the points they taught him—that he must be baptized.”—St. Chrys. probably spoke of the case of the hundred and twenty who were baptized with the Spirit on the Day of Pentecost: i. e. *These having the greater, the Baptism of the Spirit, did not need the less, the Baptism of water.*

The scribes absurdly make him suggest that Apollos may have been one of the hundred and twenty.

• Perhaps it should be, καὶ οἱ οἱ μερὰ τοῦτον....τοῦ Χ., πῶς οὐχ οὐτος ἐδέηθη δι; ‘Αλλ' οὐδὲ *Baptizētai*. Τί οὖν δοτιν εἰστε; οὐδὲ γάρ ἀπλῶς ἐφεκῆς θήκεις ἀμφότερα. (By ἀμφ. perhaps the scribes understood, the *knowing only the baptism of John*, and, the being *fervent in Spirit*.) ‘Εμοὶ δοκεῖ, δπερ εἴπει τὸν εἰκαστὸν εἰκοσι τῶν μερὰ τῶν Απ. *Baptisθέντων*, ὅπερ εἴλι τοῦ Κορηνλίου γέγονε, γεγένηται καὶ ἐπὶ τούτου.

† Here Ecumenius perceived that Chrys. was misrepresented. Accordingly he reads, *Tούτους οὖν ἀκριβῶς ἐκεστθέντος* (Cat. τὸ οὖν ἀκριβῶς ἐκεστθέντος τὸ, a confusion of the two readings), *δοκεῖ τοῦτο ΜΗ εἰναι δι.* . . . “This point being closely examined, it does not seem to mean this, that he also needed to be baptized.” But the scribes took it as above, and the innovator (with whom A. partly agrees) enlarges it thus: “But he is not baptized, but when *they expounded to him more perfectly*. But this seems to me to be true, that he did also need to be baptized: since the other twelve &c.” [On this the Paris Editor, supposing the twelve *Apostles* to be meant, strangely remarks, ‘Itane? duodecim quæ Jesum spectabant nihil neverunt? Imo οἱ κρ', i. e. οἱ εἰκαστοι εἰκοσι.’ As if it were likely that those hundred and twenty could be so ignorant.]

§ *Eikos δε αὐτὸν καὶ *Baptisθήναι*.* If Chrys. said this, (see note r,) the meaning may be: “It is likely how-

fact receive baptism. But if these (disciples) of John<sup>b</sup>, after <sup>ACTS</sup>  
 that baptism again received baptism, was this needful for the <sup>28. to</sup>  
 disciples also? And wherefore the need of water? These <sup>XVIII.</sup>  
 are very different from him, men who did not even know <sup>5.</sup>  
 whether there were a Holy Ghost. [He was fervent, then,  
*in the Spirit, knowing only the baptism of John:*] but these  
*expounded to him more perfectly. And when he was dis-* <sup>v. 27.</sup>  
*posed to pass into Achaia, the brethren wrote, exhorting the*  
*disciples to receive him; who, when he was come, helped*  
*them much which had believed through grace.] He wished*  
 then also to depart into Achaia, and these<sup>1</sup> also encouraged  
 (him to do so), having also given him letters. [Who when v. 28.  
*he was come,] helped them much which had believed through*  
*grace: for he mightily convinced the Jews, and that pub-*  
*licly, shewing by the Scriptures that Jesus was Christ. And* <sup>ch. xix.</sup>  
*it came to pass, that, while Apollos was at Corinth, Paul,*<sup>1</sup>  
*having passed through the upper coasts—meaning what we*  
 have read as to Cæsarea and the other places—*came to*  
*Ephesus, [And having found certain disciples, he said to*  
*them, Have ye received the Holy Ghost since ye believed?* <sup>v. 2-4.</sup>  
*And they said unto him, We have not so much as heard*  
*whether there be any Holy Ghost. And he said unto them,*  
*Unto what then were ye baptized? And they said, Unto*  
*John's baptism. Then said Paul, John verily baptized with*  
*the baptism of repentance, saying unto the people, that*  
*they should believe on Him who should come after him, that*  
*is, on Christ Jesus.] For that they did not even believe in*  
*Christ is plain from his saying, that they should believe on*  
*Him that was to come after him. And he did not say,*  
 The baptism of John is nothing, but, It is incomplete. Nor

ever that he *did receive baptism*,” viz. though the writer does not mention it. For this is the point—the writer mentions it in the case of those twelve, for it was the means by which they, ignorant hitherto of the existence of a Holy Ghost, received the Spirit; not so in the case of Apollos, for as he had already the Baptism of the Spirit, the water was quite a subordinate consideration. See above, Hom. xxiv. p. 346. 7. on the case of Cornelius.

<sup>b</sup> Still overlooking the reference to

the following narrative. B, C. read Εἰ δὲ ἀβροὶ οἱ ἑδρυῶν—, “But if even John's disciples &c.”: mod. t. and A., Πλὴν εἰ καὶ ἀβροὶ—, reading the next clause affirmatively. Cat. and Ec., εἰ δὲ οὐτοὶ οἱ ἑδρυῶν—, which we adopt. The scribes have further darkened the sense by inserting here v. 27 to the end, and xix. 1—7.

<sup>1</sup> Προετρέψατο (Sav. marg. ἀντό) καὶ οὗτος (A. οὗτος). We read προ-  
τρέψατο δὲ καὶ οὗτος.

**HOMIL.** does he add this (in so many words), but he taught them,  
**XL.** and many received the Holy Ghost. [*When they heard  
v. 5-7. this, they were baptized in the name of the Lord Jesus.  
And when Paul had laid his hands upon them, the Holy  
Ghost came on them; and they spake with tongues, and  
prophesied. And all the men were about twelve:*] so that it  
was likely they had the Spirit, but It did not appear<sup>k</sup>.  
[*And all the men were about twelve.*]

**Recapi-** [And they came to Ephesus, and there he left them :]  
**tulation.** for he did not wish to take them about with him, but left  
**v. 19.** [2.] them at Ephesus. But they subsequently dwelt at Corinth,  
**Rom.** and he bears high testimony to them, and writing to the  
**16, 3.** Romans, salutes them. Whence it seems to me that they  
afterwards went back to Rome, in the time of Nero<sup>l</sup>, as  
having an attachment for those parts whence they had been  
expelled [in the time of Claudius]. [*But <sup>m</sup> he himself went  
into the synagogue.*] It seems to me that the faithful still  
assembled there, for they did not immediately withdraw them.  
**v. 20.21.** [And when they besought him to stay, he consented not,]  
**v. 22.23.** for he was hastening to Cæsarea. [*And having arrived at  
Cæsarea, etc., passing through the region of Galatia and  
Phrygia, confirming all the disciples.*] Through these regions  
also he merely passes again, just enough to establish them  
**v. 24.** by his presence. [*And a certain Jew, Apollos by name, etc.*] For he was an awakened man, travelling in foreign parts  
for this very purpose. Writing of him the Apostle said,  
**1 Cor. 16, 12.** Now concerning Apollos our brother<sup>n</sup>. ( $\beta$ ) [*Whom when  
v. 26. Aquila and Priscilla had heard etc.*] It was not for  
nothing that he left them at Ephesus, but for Apollos' sake,

<sup>k</sup> Viz. the Spirit came upon them in baptism, but it did not appear until Paul had laid his hands upon them: then they spake with tongues, &c.

<sup>l</sup> ἐτὶ Νέπων must be removed from the end of the sentence where the MSS. and Edd. have it.

<sup>m</sup> Instead of this, Edd. have vv. 22. 23.

<sup>n</sup> From this point to the end of the Exposition, all is confused, viz. in the

old text the order is as here marked by the letters α, α . . β, β . . i. e. it gives two expositions, severally imperfect, but completing each other. In mod. t. the parts are rearranged, but so that the first of the portions marked β is placed after the second of those marked α. It also assigns some of the comments to wrong texts, and in many places alters the sense.

the Spirit so ordered it, that he might come with greater force to the attack<sup>1</sup> upon Corinth. What may be the reason that to him they did nothing, but Paul they assault? They knew that he was the leader, and great was the name of the man. [*And when he was disposed to pass into Achaia : ] v. 27.* i. e. in faith, he did all by faith: [*the brethren wrote etc.] nowhere envy, nowhere an evil eye. Aquila teaches, or rather this man lets himself be taught. He was minded to depart, and they send letters. (α) [For he mightily convinced the Jews, and that publicly etc.] Now by this, that he publicly convinced them, his boldness was shewn: by the clearness of his arguing, his power was declared: by his convicting them out of the Scriptures, his skill (of learning). For neither boldness by itself contributes aught, where there is not power, nor power where there is not boldness.* *He mighty convinced*, it says. (β) [*And it came to pass ch. 19. etc.] But whence had those, being in Ephesus, the baptism of John?* Probably they had been on a visit at Jerusalem at the time (of John's preaching), and did not even know Jesus. And he does not say to them, Do ye believe in Jesus? but what? *Have ye received the Holy Ghost?* He knew that they had not, but wishes themselves to say it, that having learnt what they lack, they may ask. [*John verily baptized etc.] v. 4.* From the baptism itself he (John) prophesies<sup>2</sup>: and he leads them (to see) that this is the meaning of John's baptism. (α) [*That they should believe on Him that was to come : ] on what kind (of Person)? I indeed baptize you with water, but* Matt. 3 *He that cometh after me, shall baptize you with the Holy Ghost.* And when Paul, it says, had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied. (β) The gift is twofold: tongues and prophesyings. Hence is shewn an important doctrine, that the baptism of John is incomplete. And he does not say, *Baptism of forgiveness, but, of repentance.* What<sup>3</sup>

<sup>1</sup> Mod. t. "From the baptism itself (i. e. immediately after it) they prophesy: but this the baptism of John had not; wherefore it was imperfect. But that they may be made worthy of such gifts, be more prepared them first."

<sup>2</sup> Mod. t. "that they who receive baptism are (therein) thoroughly cleansed from their sins: for were it not so, these would not have received the gifts immediately."

<sup>3</sup> Mod. t. "And how is it that they who have received the Spirit taught

546 *In Baptism we receive the substance of all good:*

HOMIL. (is it) then? These had not the Spirit: they were not so XL. fervent, not even instructed. And why did (Apollos) not receive baptism?<sup>1</sup> (The case) seems to me to be this: Great was the boldness of the man. *He taught diligently the things concerning Jesus*, but he needed more diligent teaching. Thus, though not knowing all, by his zeal he attracted the Holy Ghost, in the same manner as Cornelius and his company.

Perhaps it is the wish of many, Oh that we had the Baptism of John now! But (if we had), many would still be careless of a life of virtue, and it might be thought that each for this, and not for the kingdom of heaven's sake, aimed at virtue. There would be many false-prophets: for

<sup>1 Cor.</sup> then *they which are approved* would not be very *manifest*.

<sup>11, 19.</sup> As, *blessed are they that have not seen and yet have* <sup>John 20,</sup> *believed*, so they that (believe) without signs. *Except*, saith

<sup>1b. 4, 48.</sup> (Christ), *ye see signs, ye will not believe*. For we lose

nothing (by lack of miracles), if we will but take heed to ourselves. We have the sum and substance of the good things: through baptism we received remission of sins, sanctification, participation of the Spirit, adoption, eternal life. What would ye more? Signs? <sup>1</sup>But they come to an

<sup>καταρ-</sup>  
<sup>γέτται</sup>,  
cf. <sup>1 Cor.</sup> end. Thou hast *faith, hope, charity*, the abiding things: these seek thou, these are greater than signs. Nothing is

<sup>13, 5.</sup> equal to charity. For *greater than all*, saith he, *is charity*. But now, love is in jeopardy, for only its name is left behind,

while the reality is nowhere (seen), but we are divided each from the other. What then shall one do to reunite (ourselves)? For to find fault is easy, but how may one make

friendship, this is the point to be studied; how we may bring together the scattered members. For be it so, that we have one Church, or one doctrine—yet this is not the (main) consideration: no, the evil is, that in these we have not

<sup>Rom. 12, 18.</sup> fellowship—*living peaceably*, as the Apostle says, *with all*

not, but Apollos did, who had not yet received the Spirit?" An entire per-

version of Chrysostom's meaning.

<sup>2</sup> In the Mass. it is *πῶς δὲ οὐκ ἀλαζονεῖσθαι;* which cannot be right. We restore *ἀλαζεῖσθαι*.

<sup>3</sup> Mod. t. besides other alterations:

"that communicating in the other things one with another, in the essentials (*ἐν τοῖς ἀνεγκαλοῦσι*) we do not communicate, and being in peace with all men are at variance one with another."

**men**—on the contrary, we are at variance one with another. For **Acts XIX.**  
**be it that we are not having fights every day, yet look not thou to this, but (to this), that neither have we charity, genuine and unswerving.** There is need of bandages and oil. Let us bear it in mind, that charity is the cognizance of the disciples of Christ: that without this, all else avails nothing: that it is an easy task if we will. Yes, say you, we know all this, but how (to go to work) that it may be achieved? What (to do), that it may be effected? in what way, that we may love one another? First, let us put away the things which are subversive of charity, and then we shall establish this. Let none be resentful, none be envious, none rejoicing in (others') misfortunes: these are the things that hinder love; well then, the things that make it are of the other sort. For it is not enough to put away the things that hinder; the things that establish must also be forthcoming. Now Sirach tells us the things that are subversive (of friendship), and does not go on to speak of the things which make union. **Re-Eccles. 32, 27.**  
*approaching, he says, and revealing of a secret, and a treacherous wound.* But in speaking of the men of those times, these things might well be named, seeing they were carnal: but in our case, God forbid they should be (even) named. Not<sup>1</sup> from these things do we fetch our inducements for you, but from the others. For us, there is nothing good without friendship. Let there be good things without number, but what is the benefit—be it wealth, be it luxury—without friendship? No possession equal to this, even in matters of this life, just as there is nothing worse than men hating (us). **Charity hides a multitude of sins:** but enmity, even where<sup>1</sup> **Pet. 4, 8.** sins are not, suspects them to be. It is not enough not to be an enemy; no, one must also love. Bethink thee, that Christ has bidden, and this is enough. Even affliction makes friendships, and draws (men) together. ‘What then,’ say you, ‘now, when there is no affliction?’ say, how (are we to act) to become friends? Have ye not other friends, I ask? In what way are ye their friends, how do ye continue such? For

<sup>1</sup> οὐκ ἀπὸ τούτων ὑμᾶς ἐνάγομεν, αλλ' ἀπὸ τῶν βλλῶν. But the scope seems to require, οὐκ ἀπὸ τ. δ. ἀπὸ μα, i. e. “as these are things not even to be supposed to exist among Chris-

tians, we do not make it our business to lead you away from these;”—and for the other clause, “but would lead you on to those other things” which Sirach has not mentioned.

**HOMIL.** a beginning, let none have any enemy: this (in itself) is not a small matter: let none envy; it is not possible to accuse the man who envies not. (b) How then shall we be warmly affected? What makes love of persons? Beauty of person. Then let us also make our souls beautiful, and we shall be amiable one to another: for it is necessary, of course, not only to love, but also to be loved. Let us first achieve this point, that we may be loved, and the other will be easy. How [to act] that we may be loved? Let us become beautiful, and let us do this, that we may always have lovers. Let none make it his study to get money, to get slaves, to get houses, (so much) as to be loved, as to have a good name. Better is a name than much wealth. For the one remains, the other perishes: and the one it is possible to acquire, the other impossible. For he that has got an evil character, will with difficulty lay it aside: but by means of his (good) name the poor man may quickly be rich. Let there be a man having ten thousand talents, and another a hundred friends; the latter is more rich in resources than the former. Then let us not merely do this, but let us work it as a kind of trade. 'And how can we?' say you. *A sweet mouth multiplieth its friends, and a gracious tongue.* Let us get a well-spoken mouth, and pure manners. It is not possible for a man to be such, and not to be known.

(a) We have one world that we all inhabit, with the same fruits we all are fed. But these are small matters: by the same Sacraments we partake of the same spiritual food. These surely are justifications of loving! (c) Mark<sup>4</sup> how many (inducements and pleas) for friendship they that are without have excogitated; community of art or trade, neighbourhood, relationships: but mightier than all these are the

\* A. substitutes καὶ γὰρ πολλά δοτι τὰ συναθέουτα ἡμᾶς καὶ συνδεσμοῦντα πρὸς φίλias: "For indeed there are many things which perforce impel us to become and bind us to continue friends," viz. independently of our own choice: which is good in point of sense; but the original reading of the passage implies this meaning: "Even the men of the world acknowledge the necessity of friendship, and look out for friendship: οὐα πόσα οἱ ἔξωθεν ἔτε-

νόποια φίλικα"—i. e. which are far-fetched, and therefore need ἐπινοεῖσθαι, compared with the near and constraining motives which bring and keep us Christians together. For *οὐτεχνίας* which appears in all our Mss. and is retained without suspicion by the Edd. we confidently restore *οὐτεχνίας*, comp. xviii. 2. διὸ τὸ διβετεχνὸν εἶναι. There is a gradation from lower to higher, *οὐτεχνίας, γενερός* (or *γενερόν* C. A.), *συγγενείας*.

impulses and ties which are among us: this Table is calculated more (than all else) to shame us into friendliness. But many of us who come thereto do not even know one another. The reason, it may be said, is that there are so many of them. By no means; it is only our own sluggish indifference. (Once) there were three thousand—there were five<sup>ch.2,41;</sup> thousand—and yet they had all one soul: but now each<sup>4, 4.</sup> knows not his brother, and is not ashamed to lay the blame on the number, because it is so great! Yet he that has many friends is invincible against all men: stronger he than any tyrant. Not such the safety the tyrant has with his bodyguards, as this man has with his friends. Moreover, this man is more glorious than he: for the tyrant is guarded by his own slaves, but this man by his peers: the tyrant, by men unwilling and afraid of him; this man by willing men and without fear. And here too is a wonderful thing to be seen—many in one, and one in many. (a) Just as in an harp, the sounds are diverse, not the harmony, and they all together give out one harmony and symphony. (c) I could wish to bring you into such a city, were it possible, wherein (all) should be one soul: then shouldest thou see surpassing all harmony of harp and flute, the more harmonious symphony. (b) But the musician is the Might of Love: it is this that strikes out the sweet melody, (d) singing' (withal) a strain in which no note is out of tune. This strain rejoices both Angels, and God the Lord of Angels; this strain rouses (to hear it) the whole audience that is in heaven; this even lulls the wrath of demons. This strain not only lulls (evil) passions—it does not even suffer them to be raised, but deep

\* In the old text, both sense and syntax are confused by the transpositions of the parts marked (c) and (b)—occasioned perhaps by the homoeolepton, viz. *συμφωνίαν* at the end of (a) and (c): hence (d) οὐδὲν ἀπηχὲς ἔδουσα μέλος has nothing to agree with, unless it were the *μία ψυχή* of (c); accordingly C. omits *ἔδουσα*. Mod. t. reforms the whole passage thus: "Just as in an harp, the sounds are diverse, but one the harmony, and one the musician who touches the harp: so here, the harp is Charity itself, and the ringing sounds are the loving words brought forth by Charity, all of them giving

out one and the same harmony and symphony: but the musician is the might of Charity: this strikes out the sweet strain. I could wish to lead you into such a city, were it possible, wherein were one soul, and thou shouldest see how than all harp and flute more harmonious is the symphony there, singing no dissonant strain."—Instead of οὐδὲν ἀπηχὲς ἔδουσα μέλος. Τοῦτο . . . , we place the full stop after *ἔδουσα*, so that the next sentence begins Μέλος τοῦτο καὶ ἀγγεῖλος κ. τ. λ. and at the end of it, instead of Θεὸν εὐφράνει τὸ μέλος. "Ολον . . . , we read εὐφράνει. Τοῦτο μέλος δἰον κ. τ. λ.

**HOMIL.** is the stillness. For as in a theatre, when the band of XL. musicians plays, all listen with a hush, and there is no noise there ; so among friends, while Love strikes the chords, all the passions are still and laid to sleep, like wild beasts charmed and unnerved : just as, where hate is, there is all the contrary to this. But let us say nothing just now about enmity ; let us speak of friendship. Though thou let fall some casual hasty word, there is none to catch thee up, but all forgive thee ; though thou do (some hasty thing), none puts upon it the worse construction, but all allowance is made : every one prompt to stretch out the hand to him that is falling, every one wishing him to stand. A wall it is indeed impregnable, this friendship ; a wall, which not the devil himself, much less men, can overpower. It is not possible for that man to fall into danger who has gotten many friends. (Where love is,) no room is there to get matter of anger, but <sup>w</sup> only for pleasantness of feeling : no room is there to get matter of envying ; none, to get occasion of resentment. Mark him, how in all things both spiritual and temporal, he accomplishes all with ease. What then, I pray you, can be equal to this man ? Like a city walled on every side is this man, the other as a city unwalled.—Great wisdom, to be able to be a creator of friendship ! Take away friendship, and thou hast taken away all, thou hast confounded all. But if the likeness of friendship have so great power, what must the reality itself be ? Then let us, I beseech you, make to ourselves friends, and let each make this his art. But, lo ! you will say, I do study this, but the other does not. All the greater the reward to thee. True, say you, but the matter is more difficult. How, I ask ? Lo ! I testify and declare to you, that if but ten of you would knit yourselves together, and make this your work, as the Apostles made the preaching theirs, and the Prophets theirs the teaching, so we the making of friends, great would be the reward. Let us make for ourselves royal portraits. For if this be the cognizance of disciples, we do a greater work than if we should put ourselves into the power to raise

<sup>w</sup> The omission in B. C. of this by the like ending *θεόθεσις σχέν.* clause and the following, which A. Mod. t. has also after *Θυμόδολος*, the and Mod. t. retain, may be explained clauses δέλ γέλωτι δελ δοτι καλ τρυφη.

the dead. The diadem and the purple mark the Emperor, <sup>Acts</sup> and where these are not, though his apparel be all gold, the <sup>XIX.</sup> Emperor is not yet manifest. So now thou art working the <sup>1—7.</sup> cognizance. Make men friends to thyself, and (friends) to others. There is none who being loved will wish to hate thee. Let us learn the colours, with what ingredients they are mixed, with what (tints) this portrait is composed. Let us be affable: let us not wait for our neighbours to move. Say not, if I see any person hanging back (for me to make the first advances), I become worse than he: but rather when thou seest this, forestall him, and extinguish his bad feeling. Seest thou one diseased, and addest to his malady? This, most of all, let us make sure of—in honour to prefer one <sup>Rom.</sup> another, to account others better than oneself:—deem not <sup>12, 10.</sup> this to be a lessening of thyself. If thou prefer (another) in honour, thou hast honoured thyself more, attracting<sup>x</sup> to thyself the being had in more honour. On all occasions let us yield the precedence to others. Let us bear nothing in mind of the evil done to us, but if any good has been done, (let us remember only that.) Nothing so makes a man a friend, as a gracious tongue, a mouth speaking good things, a soul free from self-elation, a contempt of vain-glory, a despising of honour. If we secure these things, we shall be able to become invincible to the snares of the Devil, and having with strictness accomplished the pursuit of virtue, to attain unto the good things promised to them that love Him, through the grace and mercy of our Lord Jesus Christ, with Whom to the Father and the Holy Ghost together be glory, dominion, honour, now and ever, world without end. Amen.

<sup>x</sup> *eis τὸ πλέον τιμηθῆναι ἐπισπάμενος.* of the thing, which is here *τὸ πλέον* *Δι* *ἐπισπᾶσθαι*, *ἐπισπάσθαι* in Chrys. *τιμηθῆναι*, we read, *eis σαυτὸν τὸ πλ.* in generally transitive with accusative *τ.* '.

## HOMILY XLI.

ACTS xix. 8. 9.

*And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God. But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus.*

(a) SEE him in every place forcing his way into the synagogue, and in this manner departing thence. For in every place, he wished to have the occasion given him by them<sup>a</sup>. (c) He wished to separate the disciples thence, and to have the beginning for ceasing to assemble with them, given by (the Jews) themselves. And it was not for nothing that he did this (b) which I have said. He was henceforth ‘provoking them to jealousy.’ For both the Gentiles readily received him, and the Jews, upon the Gentiles receiving him, repented. (d) This is why he continually made a stir among them<sup>b</sup>, [for three months arguing and] persuading

<sup>a</sup> Mrs. and Edd. Πανταχοῦ γὰρ παρ' αἰτῶν ἐβούλετο λαβεῖν ἀφομῆν, δικεῖ φην. Τά τε γὰρ ἔθη παρεζήλου λοιπὸν καὶ ῥάβιον κ. τ. λ. In παρεζήλου there is an allusion to Rom. xi. 14, “if by any means I may provoke them to jealousy;” its subject therefore should be ‘the Apostle’ (nam et gentes ex-stimulabat jam, Erasm.) “he was henceforth provoking to jealousy, being what he said [to the Romans, *If by any means I may provoke etc.*] not ‘the Gentiles,’ as Ben. makes it, nam gentes jam zelo servebant. Besides transposing the parts b, c, we read, Παρεζήλου λοιπόν. Τά τε γὰρ ἔθη ῥάβιος. . . . But perhaps it should be παρεζήλου λοιπόν, δικεῖ φην [“Εἰ πώς παρεζήλωσε κ. τ. λ.”]

<sup>b</sup> Διὰ τοῦτο ἐνοχλεῖ (ἡγάχλει Sav.) αὐτοῖς συνεχῶς μετακείδων, old text, retained by Savile. He is explaining

why St. Paul still resorted to the synagogues, though an unwelcome visitant. He wished to separate the Church from the Synagogue; but he would not himself take the first step towards this. It must be the act of the Jews. Therefore until they by their outrageous conduct obliged him to depart, he kept on troubling them with his presence (ἀλεθούντα, ἡγάχλει). Not that his discourse was harsh: that word, ἐπαρῆσται, does not mean this, but that he spoke freely and without reserve. (Recap.)—The unusual word μετακείδων is probably a corruption of the abbreviation of the text-words, ἐτι μῆνας τρεῖς διαλεγ. καὶ πείθων, which the reporter may have written thus, μ. τ. πείθων.—Mod. t. substitutes Διὰ τοῦτο διελέγετο αὐτοῖς συνεχῶς ὅτι ἐπειδεῖ.

[concerning the kingdom of God:] for you must not suppose because you hear of his ‘speaking boldly,’ that there was any harshness: it was of good things that he discoursed, of a kingdom: who would not have heard him? *But when divers were hardened, speaking evil of the way.* They might well call it ‘the way;’ this was indeed the way, that led into the kingdom of heaven. *He departed from them, and separated the disciples, disputing daily in the school of one Tyrannus.* And this was done for the space of two v. 10. years, so that all that were in Asia heard the word of the Lord, both Jews and Greeks. (a) Do you mark how much was effected by his persisting<sup>e</sup>? *Both Jews and Greeks heard:* (c) [all that dwelt in Asia:] it was for this also that the Lord suffered him not to go into Asia (on a former occasion); waiting, as it seems to me, for this same con-<sup>oh.16,6.</sup>  
<sup>Hom. 40, p.</sup> juncture. (b) *And God wrought special miracles by the hands of Paul: so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.* Not touched the wearer<sup>only</sup>, (and so were healed,) but also receiving them, they laid them upon the sick, (and so healed them.)<sup>d</sup> (g) *He that believeth on Me, saith Christ, doeth greater works than those which I do.* This, and the miracle of the shadows is what He meant (in those words). (d) *Then v. 18. certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus Whom Paul preacheth.* So entirely did they do all by way of trade! Observe: [vagabond, or, itinerant, Jewish exorcists.] And to believe

<sup>e</sup> πόσον ἤρυσεν ἡ ἀποστασία. Cat., with reference to ἀποστάς in v. 9.—The letters marking the order in which the parts are given in the MSS. will shew the extreme confusion into which the notes of this Homily have fallen.

<sup>d</sup> Οὐχὶ φοροῦντες ἥπτοντο μόνον. Edd.i.e. “The process was not only this, that persons bearing these things, by touching the sick healed them, but the things themselves simply laid upon the sick were effectual for their healing.” But A. C. Cat. φορούντος, which is much better: “It was not only that

they touched him (the Apostle) wearing these things”—viz. as the woman was healed by touching the hem of Christ’s garment—“but receiving them, they laid them upon the sick, &c.”—In the next sentence (g), for τοῦτο καὶ τὸ τῶν σκιῶν ἐστιν ὅπερ ἔλεγεν, (which Sav. gives in marg.), Edd. have τοῦτο τὸ τῶν σκιῶν αἰνιγγόμενος, which Ben. renders “has umbras insinuans.” St. Chrys. elsewhere alleges the miraculous efficacy of St. Paul’s garments<sup>f</sup> and of St. Peter’s shadow, in illustration of our Lord’s saying. t. i. 537. A. t. ii. 53. C.

**Homil.** indeed, they had no mind; but by that Name they wished  
XLI. to cast out the demons. [By Jesus, whom Paul preacheth.]

v.14-16. Only see what a name Paul had got! *And there were seven sons of one Scera, a Jew, and chief of the priests, which did so. And the evil spirit answered and said, Jesus I know, and Paul I wot of; but who are ye? And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded.* They did it in secret: then their impotence is publicly exposed. (f) Then not the Name does anything, unless it be spoken with faith. (h) See how they used their weapons against themselves! (j) So far were they from thinking Jesus to be anything great: no, they must needs add Paul, as thinking him to be something great. Here one may marvel how it was that the demon did not cooperate with the imposture of the exorcists, but on the contrary exposed them, and laid open their stage-play. He seems to me (to have done this) in exceeding wrath: just as it might be, if a person being in uttermost peril, should be exposed by some pitiful creature, and wish to vent all his rage upon him. [*Jesus I know, and Paul I wot of.*] For, that there may not seem to be any slight put upon the Name of Jesus, (the demon) first confesses (Him), and then has permission given him. For, to shew that it was not any weakness of the Name, but all owing to the imposture of those men, why did not the same take place in the case of Paul? [*They fled out of that house naked and wounded:*] he sorely battered their heads, perhaps rent  
 v.17.18. their garments. (e) *And this became known to all, both Jews and Greeks, that dwelt at Ephesus, and fear fell upon them all, and the name of the Lord Jesus was magnified. And many of them that had believed came confessing and making known their practices.* For since they had got to possess such power as, by means of the demons, to do such  
 v.19.20. things, well might this be the consequence. *And many of them that practised curious arts, brought their books together, and burnt them in the presence of all men;*—having seen that there was no more use of them now that the demons themselves do these things—and reckoned up the price of them, and found the amount fifty thousand pieces of silver.

*So mightily grew the word of God and prevailed. (i) And<sup>f</sup> (so) he disputed, it says, in the school of one Tyrannus for two years: where were believers, and believers exceedingly advanced in the faith). Moreover (Paul) writes (to them) as to great men.*

Acts  
XIX.  
14—20.

(b) [And having entered into the synagogue, etc.] But<sup>g</sup> Recapitulation. why ἐναρρησιάζετο? It means, he was ready to confront v. 8. dangers, and disputed more openly, not veiling the doctrines. (a) [But when divers were hardened, and spake evil of the v. 9. way,] hating departed from them, he separated the disciples. He put a stop, it means, to their evil-speaking: he did not wish to kindle their envy, nor to bring them into more contention. (c) Hence let us also learn not to put ourselves in the way of evil-speaking men, but to depart from them: he did not speak evil, when himself evil spoken of. *He disputed daily*, and by this gained the many, that, being evil intreated and (evil) spoken of, he did not (utterly) break away from them, and keep aloof. (e) The evil-speakers are defeated. They calumniated the doctrine itself; (therefore) so as neither to rouse the disciples to wrath, nor \* \* them, he withdrew<sup>h</sup>, shewing that everywhere alike they repel salvation from them. Here now he does not even apologise, seeing that the Gentiles everywhere have believed. [*In the school of one Tyrannus:*] it was not that he sought the place, but without more ado where there was a school (there he discoursed). (d) And look, no sooner is the trial from those without over, than this from the demons begins. Mark the infatuated Jewish hardness. Having seen his garments working miracles, they paid no heed to it. What could be greater than this? But, on the contrary, it resulted in just the opposite effect. If any of the heathens believes not, having seen the (very) dust working these effects,

<sup>f</sup> The meaning seems to be, Such was the effect of his two years' preaching at Ephesus: and his Epistle shews what high attainments in the faith were made by the Ephesians.

<sup>g</sup> The partial restoration which is here attempted implies this scheme of the derangement: 2, 1: 1, 3, 2, 4: see

note j.

<sup>h</sup> ὡς μήτε τοῦς μαθητὰς εἰς θυμὸν ἔγειραι, μήτε δκείνους ἀναχωρῆσαι. Mod. t. transposes εἰς θ. ἔγειραι and ἀναχωρ. We read ἀνεχώρησε. The verb either to δκείνους or τοῦς μαθητὰς is probably lost.

**HOMIL.** let him believe! (f) Wonderful, how great the power of them  
XLI. that have believed! Both Simon for the sake of merchandise  
sought the grace of the Spirit, and these for this object did  
this. What hardness (of heart)! Why does not Paul rebuke  
them? It would have looked like envy, therefore it is so  
**Mark 9,** ordered. This same took place in the case of Christ: but  
36. then the person is not hindered, for it was the beginning of  
the new state of things: since Judas also is not hindered,  
whereas Ananias and Sapphira were struck dead: and many  
Jews even for opposing (Christ) suffered nothing, while Elymas  
John 3, was blinded. *For I am not come, saith Christ, to judge the*  
17. *world, but that the world might be saved.* [And seven sons,  
v. 14. etc.] See the villainy of the men! They still continued to  
be Jews, while wishing to make a gain of that Name. All  
that they did was for glory and profit. (g) Look<sup>1</sup>, in every  
case, how men are converted not so much in consequence of  
good things as of things fearful. In the case of Sapphira,  
fear fell upon the Church, and men dared not join themselves  
to them: here they received handkerchiefs and aprons, and  
were healed: and after this, then they came confessing their  
sins. (Hereby) the power of the demons is shewn to be a  
great one, when it is against unbelievers. For why did he  
not say, *Who is Jesus?* He was afraid, lest he also should  
suffer punishment; but, that it might be permitted him to  
take revenge upon those who mocked him, he did this;  
[Jesus, says he, *I know*, etc.] He was in dread of Paul.  
For why did not those wretched men say to him, We believe?  
How much more splendid an appearance they would have  
made had they said this, that is, if they had claimed Him

<sup>1</sup> τὴν κέντιν ταῦτα ἐργάζομένης, πισ-  
τεύεται, B. C. Cat. But A. substitutes  
κόρην, Mod. t. σκλα. He seems to  
allude here to the miracles effected by  
the very ashes of the martyrs: see e. g.  
t. ii. 494. A.; and perhaps with refer-  
ence to these he says, Βαβαλ, πέπον τῶν  
πιστευόντων ἡ δύναμις: unless this be  
meant as an exclamation of the persons  
who *takē upon them* etc. i. e. Like  
Simon, they saw the wonders wrought  
in the name of Jesus; "Wonderful  
(said they)! Why, what power is exer-  
cised by these men who have believed!"  
namely, by those who by laying the  
handkerchiefs, &c. upon the sick re-  
stored them to health.—Mod. t. adds,

"that to others also there comes (the  
power) of doing the same things: and  
how great the hardness of those who  
even after the demonstration of power  
yet continue in unbelief."

From this point to the end of the  
Exposition, having in vain attempted  
to restore the true order, we take it as  
it lies in the MSS. and Edd.—Below,  
"and after this;" i. e. "yet after this,  
then these itinerant Jewish exorcists  
took upon them &c. and not until after  
their punishment, when *fear fell upon*  
*them all*, did those of the professed  
believers (*τῶν πιστευόντων*) who still  
practised magic come forward con-  
fessing their sins.

as their Master? But instead of that, they spoke even <sup>ACTS</sup> XIX.  
 those senseless words, [by Jesus, whom Paul preacheth.] 8—20.  
 Do you mark the forbearance (of the writer), how he writes  
 history, and does not call names? This makes the Apostles  
 admirable. [And the evil spirit etc.] for what had v. 15.  
 happened at Philippi had given a lesson to these also. He <sup>CH. 16,</sup> 16.  
 mentions the name, and the number, thereby giving to the  
 persons then living a credible proof of what he wrote. And  
 why were they itinerant? For the sake of merchandise: not  
 assuredly to bear tidings of the word; how should that be  
 their object? And<sup>k</sup> how ran they anon, preaching by the  
 things they suffered? *Insomuch*, it says, *that all that dwelt*  
*in Asia heard the word of the Lord.* Ought not this to  
 have converted all? And marvel not, for nothing convinces  
 malice. But come now, let us look at the affair of the  
 exorcists, with what an evil disposition (they acted). Why  
 the same was not done in the case of Christ, is an inquiry  
 for another time, and not for the present, save that this also  
 was well and usefully ordered. It seems to me that they  
 did this also in mockery, and that in consequence of this  
 (punishment), none dared even at random to name that Name.  
 Why did this put them upon confession? Because this was  
 a most mighty argument of God's omniscience, (therefore)  
 before they should be exposed by the demons, they accused  
 themselves, fearing lest they should suffer the same things.  
 For when the demons their helpers are their accusers, what  
 hope is there thenceforth, save the confession by deeds?

But see, I pray you, after such signs had been wrought,  
 what evils within a short space ensue. Such is human nature:  
 it soon forgets. Or, do ye not remember what has been the  
 case among ourselves? Did not God last year shake our  
 whole city<sup>l</sup>? Did not all run to Baptism? Did not whore-

<sup>k</sup> Πᾶς δὲ ἔρεχος λοιπὸν κηρύγγοτος δι' ὃν ἐπασχον. The subject to ἐπασχον seems to be 'these exorcists' the sons of Seeba: but to ἔρεχον it seems to be 'the Apostles.' "This made the Apostles wonderful in men's eyes:" they had wrought miracles, and preached two years, so that all in Asia heard the word of the Lord, yet still these practices continued: but (see) how they ran (what success they had) now, preaching by the things these men

were suffering: and this became known to all the Jews and Greeks also dwelling in Asia, and the name of the Lord Jesus was magnified.—Mod. t., seemingly referring ἔρεχον to the exorcists, reads, καλῶς δὲ ἔτρ. And in place of v. 10, gives, "Whence, shewing this, it saith, *And this became known to all, &c.*" v. 17.

<sup>l</sup> Ben. assigns this to the year 399, and cites the first of the "Eleven Homilies" t. xii. as having been deli-

**HOMIL.** mongers and effeminate and corrupt persons leave their **XLI.** dwellings, and the places where they spent their time, and change and become religious? But three days passed, and they returned again to their own proper wickedness. And whence is this? From the excessive laziness. And what marvel if, when the things have passed away (this be the case), seeing that, the images lasting perpetually, the result is such? The fate of Sodom—say, does it not still last (in its effects<sup>m</sup>)? Well, did the dwellers beside it become any the better? And what say you to the son of Noah? Was he not such (as he is represented), did he not see with his eyes so vast a desolation, and yet was wicked? Then let us not marvel how, when such things had been done, these Jews (at Ephesus) believe not, when we see that belief itself often comes round for them into its opposite<sup>n</sup>, into malignity; as, for instance, when they say that He hath a devil, He, the Son of God! Do you not see these things even now, and how men are many of them like serpents, both faithless and thankless, men who, viper-like, when they have enjoyed benefits and have been warmed by some, then they sting their benefactors? This we have said, lest any should marvel, how, such signs having been wrought, they were not all converted. For behold, in our own times happened those (miracles) relating to the martyr Babylas<sup>o</sup>, those relating to Jerusalem, those relating to the destruction of the temples, and not all were converted. Why need I speak of ancient things? I have told you what happened last year; and none gave heed to it, but again little by little they fell off and suuk back. The heaven stands perpetually crying aloud that it has a Master, and that it is the work of an Artificer, all this that we see—I mean the world—and yet some say that it

vered according to St. Chrys. thirty days after that great earthquake, viz. in the year of the fall of Eutropius, therefore A.D. 399. But Ed. Par. justly corrects this mistake: in fact, the *σεωρύς* of which St. Chrys. there speaks (t. xii. p. 324. A.) is only a metaphor, meaning the catastrophe of Eutropius.

Perhaps with an allusion to Jude ver. 7. *Sodom and Gomorrah—set forth for an example, suffering the vengeance of eternal fire.*

Meaning, perhaps, Even when they believe the miracles to be real, that which should have brought them to

• The miracles at Antioch, when at the instigation of the demon (Apollo) the remains of the martyr Babylas were removed by order of Julian. See the Hom. de S. Babyla, t. ii. p. 567.—The Theodorus mentioned below cannot be the lapsed person of that name to whom St. Chrys. addressed the first of the two Paræneses, t. i. init. But probably *rèpœt* is corrupt, and the allusion may be to the troubles at Antioch in connexion with Theodorus the Sicilian: see p. 525, note k.

is not so. What happened to that Theodorus last year—<sup>Acts</sup> whom did it not startle? And yet nothing came of it, but <sup>XIX.</sup>  
8-20. having for a season become religious, they returned to the point from which they had started in their attempt to be religious. So it was with the Jews. This is what the Prophet said of them: *When He slew them, then they sought Him, Ps. 78, and turned early unto God.* And what need to speak of those things that are common to all? How many have fallen into diseases, how many have promised, if raised up, to work so great a change, and yet they have again become the same as ever! This, if nothing else, shews that we have natural free-will—our changing all at once. Were evil natural, this would not be: things that are natural and necessary, we cannot change from. “And yet,” you will say, “we do change from them. For do we not see some, who have the natural faculty to see, but are blinded by fear?” (True—) because this also is natural: \* \* if a different (necessity of) nature come not also into operation<sup>b</sup>: (thus) it is natural to us, that being terrified we do not see; it is natural to us that when a greater fear supervenes, the other gives way. “What then,” you will say, “if right-mindedness<sup>a</sup> be indeed according to nature, but fear having overpowered it cast it out?” What then if I shall shew that some even then are not brought to a right mind, but even in these fears are reckless? Is this natural? Shall I speak of ancient things? Well then, of recent? How many in the midst of those fears continued laughing, mocking, and experienced nothing of the sort? Did not Pharaoh change immediately, and (as quickly) run back to his former wickedness? But here, as if (the demons) knew Him not, they (the exorcists) added, *Whom Paul preacheth,* whereas they ought to have said, “the Saviour of the world,” “Him that rose again.” By this they shew that they do know, but they did not choose to confess His glory. Wherefore the demon exposes them, leaping upon them, and saying, *Jesus*

¶ ἀν μὴ φύσις ἐτέρα προσέλθῃ. To complete the sense we must supply, “because this also (the being blinded by fear) is a natural affection: but what I have said is true, viz. that τῶν καὶ φύσιν καὶ ἀνθράκην οὐ δυνάμεται μεβίστασθαι, ἀν μὴ κ. τ. λ.

<sup>a</sup> τὸ οὖν τὸ καὶ η σωφροσύνη. This

is corrupt or mutilated. The sense requires, “What if in some cases an evil mind be a natural necessity—as much as seeing or any other natural property or affection, but when there seems to be a change, it is only that fear casts out the evil mind for a while?”

**HOMIL.** *I know, and Paul I wot of, [but who are ye?]* So that not  
XLI. ye are believers, but ye abuse that Name when ye say this. Therefore the Temple is desolate<sup>1</sup>, the implement easy to be overcome. So that ye are not preachers; mine, says he, ye are. Great was the wrath of the demon. The Apostles had power to do this to them, but they did it not as yet. For they that had power over the demons that did these things to them, much more had power over the men themselves. Mark how their forbearance is shewn, in that they whom they repulsed do these things, while the demons whom they courted do the contrary. *Jesus, says he, I know.* Be ashamed, ye that are ignorant (of Him). *And Paul I wot of.* Well said. ‘Think not that it is because I despise them, that I do these things.’ Great was the fear of the demon. And why without these words did he not rend their garments? For so he would both have sated his wrath, and established the delusion. He feared, as I said, the unapproachable force, and would not have had such power had he not said this. But observe how we find the demons everywhere more right minded (than the Jews), not daring to contradict nor  
 Matt. 8, to accuse the Apostles, or Christ. There they say, *We  
 29. know Thee who Thou art; and, Why art Thou come hither*  
 Mark 1,  
 24. *before the time to torment us: and again, I know Thee who*  
 ch. 16,  
 17. *Thou art, the Son of God. And here, These men are  
 servants of the most high God: and again, Jesus I know,  
 and Paul I know.* For they exceedingly feared and trembled before those holy persons. Perhaps some one of you, hearing of these things, wishes he were possessed of this power, so that the demons should not be able to look him in the face, and accounts those saints happy for this, that they had such power. But let him hear Christ  
 Lukel 10, saying, *Rejoice not because the demons are subject unto you,*  
 20. because He knew that all men rejoice most in this, through vain-glory. For if thou seekest that which pleaseth God, and that which is for the common good, there is another, a greater way. It is not so great to free from a demon as it is to rescue from sin. A demon binders not to attain unto the kingdom of Heaven, nay, even cooperates, unwillingly

<sup>1</sup> Meaning perhaps, That which body of the believer should be the Temple of Christ, the

indeed, but nevertheless cooperates by making him that has the demon more soberminded ; but sin casts a man out.

ACTS  
XIX.  
8—20.

[4.]

But it is likely some man will say, ‘God forbid it should ever befall me to be sobered in this way !’ Nor do I wish it for you, but a very different way, that you should do all from love of Christ : if however, which God forbid, it should so befall you, then even on this behalf I would comfort you. If then the demon does not cast out (from the kingdom of heaven), but sin does cast out, to free a man from sin is greater beneficence.

From this let us study to free our neighbours, and before our neighbours, our own selves. Let us see to it, lest we have a demon : let us examine ourselves strictly. More grievous than a demon is sin, for the demon makes men humble. See ye not those possessed with a demon, when they have recovered from the attack, how downcast they are, of how sad a countenance, how fraught with shame their faces are, how they have not even courage to look one in the face ? See the strange inconsistency ! While those are ashamed on account of the things they suffer, we are not ashamed on account of the things we do : while they are abashed being wronged, we are not abashed when doing wrong : and yet their condition is not a subject for shame, but for pity and tenderness and indulgence : nay, great is the admiration it calls for, and many the praises, when struggling against such a spirit, they bear all thankfully : whereas our condition in very deed is a subject for ridicule, for shame, for accusation, for correction, for punishment, for the worst of evils, for hell-fire ; calling for no compassion whatever. Seest thou, that worse than a demon is sin ? And those indeed, from the ills they suffer, reap a double profit : first, their being sobered and brought to more self-control ; then, that having suffered here the chastisement of their own sins, they depart hence to their Master, purified. For indeed upon this we have often discoursed to you, that those who are punished here, if they bear it thankfully, may naturally be supposed to put away thereby many of their sins. Whereas from sins the mischief resulting is twofold ; first, that we offend ; secondly, that we become worse. Attend to what I say. Not this is the only injury we get from sin, that we commit a sin : but

**HOMIL.** another and a worse is this, that our soul receives a habit.  
**XLI.** Just as it is in the case of the body—for it will be more plain when put in the form of an example—as he who has taken a fever has got harm not only in this respect, that he is sick, but also that after the sickness he is become weaker, even though he may return to health after a long disease: just so in the case of sin, though we may regain health, yet we are far from having the strength we need. For take the case of one who has been insolently abusive: does he not suffer his deserts for his abusive conduct? Aye, but there is another and a worse thing to rue; (which is,) that his soul is become more insensible to shame. For from each several sin that is committed, even after the sin has been done and has ceased, there remains a kind of venom instilled into our souls. Do you not hear people saying, when they are recovered from sickness, “I dare not drink water now”? And yet the man has regained his health: aye, but the disease has done him this harm also. And whereas those (possessed) persons, albeit suffering ill, are thankful, we, when faring well, blaspheme God, and think ourselves very ill used: for you will find more persons behaving thus in health and wealth than in poverty and sickness. For there stands the demon over (the possessed), like a very hangman, fierce, uttering many (menaces), even as a schoolmaster brandishing the lash, and not suffering them to give way to any laxity. And suppose that some are not at all brought to a sober mind, neither are these liable to punishment<sup>1</sup>: no small thing this: even as fools, even as madmen and children, are not called to account, so neither are these: since for things that are done in a state of unconsciousness, none can be so merciless as to call the doers to account. Why then, in a far worse con-

<sup>1</sup> Mod. t. “For look now at some one who has been abusive, and has not been punished: not for this only is it a subject for weeping, that he does not suffer the punishment for his abusiveness, but also for another reason it is a subject for mourning. What may this be? That his soul is now become more ‘shameless.’” But Chrys. is speaking of the immediate evil—here the act of *βεβητις* for which the man suffers, or will have to give account hereafter—

and the permanent effect, the *ἕτοις* which every evil act fixes on the soul:—“Ἐτέρω here and above we render in its pregnant sense, “other and worse,” or, “what is quite another and a more serious thing.”

<sup>1</sup> Old text, Εἰ δέ τινες μηδὲ δλῶς ρήφοιεν, οὐδὲ ἐκείνοις διδόσαι δίκην. Sav. and Ben. *οὐτε* and *δύσσουσι*. But Par. has resumed the unintelligible reading of mod. t. εἰ δέ τινες μηδὲ οὐτε κ., δλλ’ οὐν ἐκείνοις διδόσαι δίκην.

dition than those who are possessed of evil spirits are we <sup>ACTS XIX.</sup> that sin. We do not, indeed, foam at the mouth, nor distort <sup>8—20.</sup> our eyes, or throw about our hands convulsively; but as for this, would that we did it in our body and not in our soul! Will you that I shew you a soul, foaming, filthy, and a distortion of the mind's eyes? Think of those who are in a passion and drunken with rage; can any foam be filthier than the words they discharge? In very deed it is like a sputtering of noisome slaver. And just as the possessed know none of those who are present, so neither do these. Their understanding darkened, their eyes distorted, they see not who is friend, who foe, who worthy of respect, who contemptible, but they see all alike without a difference. And then, do you not see them, how they tremble, just like those others? But they do not fall to the ground, say you? True, but their soul lies on the ground, and falls there in convulsions: since had it stood upright, it would not have come into the condition it is in. Or think you not that it betokens a soul abjectly sprawling and lost to all self-possession, the things men can do and say when drunken with rage? There is also another form of madness worse than this. What may this be? When men cannot so much as suffer themselves to vent their anger, but instead of that nourish within their own bosoms, to their own proper hurt<sup>a</sup>, as it were a very hangman with his lash, the rancorous remembrance of wrongs. For it is a bane to themselves first, the malice that they bear. To say nothing of the things to come, what torture, think you, must that man undergo in the scourging of his soul, as day by day he looks how he may avenge himself on his enemy? He chastises himself first, and suffers punishment, swelling (with suppressed passion), fighting against himself, setting himself on fire. For needs must the fire be always burning within thee: while raising the fever to such a height, and not suffering it to wane, thou thinkest thou art inflicting some evil on the other, whereas thou art wasting thyself, ever bearing about with thee a flame which is always at its height, and not letting thy soul have rest, but evermore being in a state of fury, and having thy thoughts in a turmoil and

<sup>a</sup> ἀλλὰ τορφωσι παρ' ἔαυτῶν οἰκεῖον κακίας. Mod. t. οἰκειακόν καθ. τ. δ. κακόν, καθάπερ τινά θήμων τὴν μηδο-

**HOMIL. tempest.** What is more grievous than this madness, to be  
**XLI.** always smarting with pain, and ever swelling and inflamed?

[5.]

For such are the souls of the resentful: when they see him on whom they wish to be revenged, straightway it is as if a blow were struck them: if they hear his voice, they cower and tremble: if they be on their bed, they picture to themselves numberless revenges, hanging, torturing that enemy of theirs: and if, beside all this, they see him also to be in renown, O! the misery they suffer! Forgive him the offence, and free thyself from the torment.. Why continue always in a state of punishment, that thou mayest once punish him, and take thy revenge? Why establish for thyself a hectic disease? Why, when thy wrath would fain depart from thee, dost thou keep it back? Let it not Eph. 4, remain until the evening, says Paul. For like some eating 26. rot or moth, even so does it gnaw through the very root of our understanding. Why shut up a beast within thy bowels? Better a serpent or an adder to lie within thy heart, than anger and resentment: for those indeed would soon have done with us, but this remains for ever fixing in us its fangs, instilling its poison, letting loose upon us an invading host of bitter thoughts. "That he should laugh me to scorn," say you, "that he should despise me!" O wretched, miserable man, wouldest thou not be ridiculed by thy fellow-servant, and wouldest thou be hated by thy Master? Wouldest thou not be despised by thy fellow-servant, and despisest thou thy Master? To be despised by him, is it more than thou canst bear, but thinkest thou not that God is indignant, because thou ridiculest Him, because thou despisest Him, when thou wilt not do as He bids thee? But that thine enemy will not even ridicule thee, is manifest from hence, (that) whereas if thou follow up the revenge, great is the ridicule, great the contempt, for this is a mark of a little mind; on the contrary, if thou forgive him, great is the admiration, for this is a mark

\* For τί κατασκευδεῖς ἐκτικού σαυτῷ τὸν τῷ. In the following sentence, B. uses πάθημα; B. has, τί κ. ἐκτίκον σαυτῷ τῷ νοσήματι, "quæ lectio non spernenda, te morbo tabefaciens, Ben." The reading ἐκτίκον is explained by the eticism; the τι in νοσήματι is derived from the following τι βουλόμενον; hence it was necessary to alter σαυτῷ into σαυ-

† Mod. t. weakly, "But this I do that he may not laugh me to scorn, that he may not despise me."

of greatness of soul. But, you will say, he knows not this. **Acts** Let God know it, that thou mayest have the greater reward. **XIX.** **8—20.** For He says, *Lend to those of whom ye hope not to receive.* **Luke 6,** So let us also do good to those who do not even perceive **34.** that one is doing them good, that they may not, by returning to us praise or any other thing, lessen our reward. For when we receive nothing from men, then we shall receive greater things from God. But what is more worthy of ridicule, what more paltry, than a soul which is always in anger, and wishing to take revenge? It is womanly, this disposition, it is babyish. For as the babes are angry even with lifeless things, and unless the mother beats the ground, they will not let go their anger<sup>\*</sup>: so do these persons wish to revenge themselves on those who have aggrieved them. Why then, it is they who are worthy of ridicule: for to be overcome by passion, is the mark of a childish understanding, but to overcome it, is a sign of manliness. Why then, not we are the objects of ridicule, when we keep our temper, but they. It is not this that makes men contemptible—not to be conquered by passion: what makes them contemptible is this—to be so afraid of ridicule from without, as on this account to choose to subject oneself to one's besetting passion, and to offend God, and take revenge upon oneself. These things are indeed worthy of ridicule. Let us flee them. Let a man say, that having done us numberless ills, he has suffered nothing in return: let him say that he might again frantically assault us, [and have nothing to fear.] Why, in no other (better) way could he have proclaimed our virtue; no other words would he have sought, if he had wished to praise us, than those which he seems to say in abuse. Would that all men said these things of me: "he is a poor tame creature; all men heap insults on him, but he bears it: all men trample upon him, but he does not avenge himself." Would that they added, "neither, if he should wish to do so, can he:" that so I might have praise from God, and not from men. Let him say, that it is for want of spirit that we do not avenge ourselves.

<sup>\*</sup> Καθάπερ γάρ ἔκεινα (meaning τὰ μητήρ, οὐκ ἀφίσαι τὴν ὀργήν.—Mod. t. βρέφη) καὶ τρὸς (om. B. C.) τὰ ἄψυχα and Edd. except Sav. omit ἡ μητήρ. ὀργίζεται, καὶ μὴ ταλήξῃ τὸ θεατός ἡ

**HOMIL.** This does us no hurt, when God knows (all) : it does but cause  
XLI. our treasure to be in greater safety. If we are to have regard to them, we shall fall away from every thing. Let us not look to what they say, but to what becomes us. But, says he, "Let no man ridicule me," and some make a boast of this. O! what folly ! "No man," says he, "having injured me, has ridiculed me :" that is, "I had my revenge." And yet for this thou deservest to be ridiculed, that thou didst take revenge. Whence came these words among us—being, as they are, a disgrace to us and a pest, an overthrow of our own proper life and of our discipline ? It is in downright opposition to God that thou (so) speakest. The very thing which makes thee equal to God—the not avenging thyself—this thou thinkest a subject for ridicule ! Are not we for these things worthy to be laughed at, both by ourselves, and by the heathen, when we thus speak against God ? I wish to tell you a story of a thing that happened in the old times, (which they tell) not on the subject of anger, but of money. A man had an estate in which there was a hidden treasure, unknown to the owner: this piece of ground he sold. The buyer, when digging it for the purpose of planting and cultivation, found the treasure therein deposited, and came<sup>y</sup> and wanted to oblige the seller to receive the treasure, urging that he had bought a piece of ground, not a treasure. The seller on his part repudiated the gift, saying, "The piece of ground (is not mine), I have sold it, and I have no concern whatever with this (treasure)." So they fell to altercation about it, the one wishing to give it, the other standing out against receiving it. So chancing upon some third person, they argued the matter before him, and said to him, "To whom ought the treasure to be

<sup>7</sup> Mod. t. followed by Edd. perverts the whole story, making the parties contend, not for the relinquishing of the treasure, but for the possession of it, so making the conclusion (the willing cession of it by both to the third party) unintelligible, and the application irrelevant. The innovator was perhaps induced to make this alteration, by an unseasonable recollection of the Parable of the Treasure hid in a field.—"The seller having learnt this, came and wanted to compel the purchaser ἀρ-

λαβεῖν τὸν θησαυρὸν," (retaining ἀραλ., in the unsuitable sense "that he, the seller, should receive back the treasure.) "On the other hand, the other (the purchaser) repulsed him, saying, that he had bought the piece of ground along with the treasure, and that he made no account of this (καὶ οὐδέποτε λάθος ποιεῖ τὴν τοῦτο). So they fell to contention, both of them, the one wishing to receive, the other *not to give*, &c."

assigned?" The man could not settle that question; he said, *Acts XIX. 9-20.* however, that he would put an end to their dispute—he would (if they pleased) be master of it himself. So he received the treasure, which they willingly gave up to him; and in the sequel got into troubles without end, and learnt by actual experience that they had done well to have nothing to do with it. So ought it be done likewise with regard to anger; both ourselves ought to be emulous<sup>\*</sup> not to take revenge, and those who have aggrieved us, emulous to give satisfaction. But perhaps these things also seem to be matter of ridicule: for when that madness is widely prevalent among men, those who keep their temper are laughed at, and among many madmen, he who is not a madman seems to be mad. Wherefore I beseech you that we may recover (from this malady), and come to our senses, that becoming pure from this pernicious passion, we may be enabled to attain unto the kingdom of heaven, through the grace and mercy of His only-begotten Son, with Whom to the Father together with the Holy Spirit be glory, might, honour, now and ever, world without end. Amen.

\* καὶ ἡμᾶς φιλονεικεῖν μὴ δμύνασθαι, ἐφιλονείκουν, the one μὴ λαβεῖν τὸν θ., καὶ τοὺς λελυπηκότας φιλονεικεῖν δοῦγας the other δοῦγας.  
δίκην: as in the story, the parties

## HOMILY XLII.

ACTS XIX. 21—28.

*After these things were ended, Paul purposed in the Spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome. So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus; but he himself stayed in Asia for a season. And the same time there arose no small stir about that way.*

HE sends Timothy and Erastus into Macedonia, but himself remains at Ephesus. Having made a long enough stay in that city, he wishes to remove elsewhere again. But how is it, that having from the first chosen to depart into Syria, he turns back to Macedonia? *He purposed*, it says, *in the Spirit*, shewing that all (that he did) was done not of his own power. Now he prophesies, saying, *I must also see Rome*: perhaps to comfort them with the consideration of his not remaining at a distance, but coming nearer to them again, and to arouse the minds of the disciples by the prophecy. At this point<sup>a</sup>, I suppose, it was that he wrote his Epistle to 2 Cor. i, the Corinthians from Ephesus, saying, *I would not have you ignorant of the trouble which came to us in Asia.* For

<sup>a</sup> Ἐπειδήσεν. If St. Chrys. is rightly reported, he means the second Epistle, which he proceeds to quote from. But that Epistle was plainly not written ἀντὶ Ἐφέσου. Perhaps what he said was to this effect: “At this point I suppose it was—viz. after the mission of Timothy and Erastus—that he wrote .(his first Epistle) to the Corinthians from Ephesus: and in the second Epistle he alludes to the great trial which ensued in the matter of Demetrius. He had promised to come to Corinth sooner, and excuses himself on the score of the delay.” But τὸ κατὰ Δημητρίου διηγόμενος can hardly be meant of St. Paul: it should be αὐτοῦμενος.

since he had promised to go to Corinth, he excuses himself <sup>Acts</sup>  
 on the score of having loitered, and mentions the trial, re-<sup>XIX.</sup>  
lating the affair of Demetrius. [There arose no small stir  
 about that way.] Do you see the renown<sup>b</sup> (acquired)?  
 They contradicted, it says: (then) came miracles, twofold:  
 (then) again, danger: such is the way the threads alternate  
 throughout the whole texture (of the history). *For a cer-* v. 24.  
*tain man named Demetrius, a silversmith, which made silver  
 temples of Diana, brought no small gain unto the craftsmen.  
 Which made, it says, silver temples of Diana.* And how is it  
 possible that temples could be made of silver? Perhaps as  
 small boxes<sup>1</sup>. Great was the honour paid to this (Diana) in Ephesus; since, when<sup>c</sup> their temple was burnt it so grieved them, that they forbade even the name of the incendiary ever to be mentioned. See how, wherever there is idolatry, in every case we find money at the bottom of it. Both in the former instance it was for money, and in the case of this man, for money. It was not for their religion, because they thought that in danger; no, it was for their lucrative craft, that it would have nothing to work upon. Observe the maliciousness of the man. He was wealthy himself, and to him indeed it was no such great loss; but to them the loss was great, since they were poor, and subsisted on their daily earnings. Nevertheless, these men say nothing, but only he. And observe<sup>d</sup>: [*Whom having collected, and the v. 25.  
 workmen of like occupation,*] having themselves common cause with him, [*he said, Sirs, ye know that by this craft we have our wealth;*] then he brought the danger home to them, that we are in danger of falling from this our craft into starvation. [*Moreover ye see and hear, that not alone v. 26-28.  
 at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands: so that not only*

<sup>b</sup> "Ὀργὴ τὴν εἰδοκίμησιν; This seems to refer to v. 17—20. " [But see how successes and trials here, as all along, alternate.] The Jews contradicted: (v. 9.) then miracles, twofold, (11. 12. and 13—19.); now again (after that εἰδοκίμησις), danger."—Here the MSS. and Edd. give vv. 24—27, which we have distributed to their proper places.

<sup>c</sup> Καὶ δρα κοινωνὸς δύτας αὐτὸς

εἴτα τὸν κίνδυνον ἐπέστησεν (so Cat., C. -σαν, A. B. ἐπέτησεν). Mod. t. "But being themselves partners of the craft, he takes them as partners also of the riot. Then also he exaggerated (ηὔξησεν) the danger, adding, This our craft is in danger of coming into contempt. For this is pretty nearly what he declares by this, that from this art, &c."

**HOMIL.** *his our craft is in danger to be set at nought; but also,*  
**XLII.** *that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth. And when they heard these sayings, they were full of wrath, and cried out, saying, Great is Diana of the Ephesians.]* And yet the very things he spoke were enough to bring them to true religion: but being poor senseless creatures, this is the part they act. For if this (Paul being) man is strong enough to turn away all, and the worship of the gods is in jeopardy, one ought to reflect, how great must this man's God be, and that he will much more give you those things, for which ye are afraid. Already (at the outset) he has secured a hold upon their minds, [by saying, *This Paul hath turned away much people,*] *saying, that they be no gods, which are made with men's hands.* See what it is that the heathen are so indignant at; because he said that *they which be made of men are no gods.* Throughout, he drives his speech at their craft. Then that which most grieved them he brings in afterwards. But, with the other gods, he would say, we have no concern, but that *the temple also of the great goddess Diana is in danger to be destroyed.* Then, lest he should seem to say this for the sake of lucre, see what he adds: *Whom the whole world worshippeth.* Observe how he shewed Paul's power to be the greater, proving all (their gods) to be wretched and miserable creatures, since a mere man, who was driven about, a mere tentmaker, had so much power. Observe the testimonies borne to the Apostles by their enemies, that they overthrew their worship<sup>4</sup>. There (at ch. 14, Lystra) they brought *garlands and oxen.* Here he says, ch. 5, *This our craft is in danger to be set at nought.—Ye have filled (all) everywhere with your doctrine.* So said the Jews 28.

<sup>4</sup> οὐτις καθαρόν (Cat. οὐτε ἐκαθήρον) αὐτῶν τὰ σεβόμενα, ἕκει στέψαστα καὶ ταύρους προσέφερον ἔνταῦθα φησιν οὐτις κινδυνεῖεν κ. τ. λ. These seem to be only rough notes or hints of what Chrys. said. The first words καθ. αὐτῶν τὰ σεβ. look like a reference to Acts xvii. 23. ἀναθεωρῶν τὰ σεβόμενα δύνεται: "thus at Athens, surveying the objects of their worship, and finding an Altar, &c. he thence takes occasion to preach

the Unknown God. At Lystra, they brought garlands and oxen, and the Apostles thereupon, &c. Therefore these men here might well say, Our craft is in danger. For it was true, as was said on another occasion (at Jerusalem), Ye have filled, &c.: and, They that have turned the world, &c. Nay, of Christ also the Jews said the same, The world is going after Him."

also with regard to Christ: *Ye see how the world is going after Him*; and, *The Romans shall come and take away our city*. And again on another occasion, *These that have turned the world upside down are come hither also.—And when they heard these sayings, they were full of wrath.*<sup>Acts XIX. 29—33. John 12, 19; 11, 48. ch. 17, 6.</sup> Upon what was that wrath called forth? On hearing about Diana, and about their source of gain. [And cried out, saying, *Great is Diana of the Ephesians. And the whole city was filled with confusion: and rushed with one accord into the theatre.*] Such is the way with vulgar minds, any trivial occasion shall hurry them away and inflame their passions. Therefore it behoves to do (things) with (strict) examination. But see how contemptible they were, to be so exposed to all (excitements)! *Having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they dragged them: (here) again recklessly, just as did the Jews in the case of Jason; and everywhere they set upon them'. And when Paul would have entered in unto the people, the disciples suffered him not, so far were they from all display and love of glory. And certain of the Asiarchs, which were his friends, sent unto him, desiring him that he would not adventure himself into the theatre to a disorderly populace and tumult. And Paul complies, for he was not vain-glorious, nor ambitious. Some therefore cried one thing, and some another: for the assembly was confused.* Such is the nature of the multitude: it recklessly follows, like fire when it has fallen upon fuel; and the more part knew not wherefore they were come together. And they drew Alexander out of the multitude, the Jews putting him forward. It was the Jews that thrust him forward<sup>t</sup>; but as Providence ordered it, this man did not speak. And Alexander beckoned with the hand, and would have made his defence unto the

\* Διὰ τῶν μερ' ἐξεράσως δεῖ ποιεῖν, Mod. t. adds πῶτα. This sentence, om. by A., seems to be out of place, and to belong rather to v. 36. We have transposed the text v. 28. 29. which in Mss. and Edd. is given after ὁ πῶτος προκείσθαι.

<sup>t</sup> καὶ πανταχοῦ αὐτοῖς προκείται. To make some sense of the passage, we adopt προσκείται from B. We also

transpose v. 30. which is given with 31. after the following sentence.

ε Προεβδότη Ἰουδαῖοι οἰκονομικοῦ δὲ (supplied by Cat.) οὗτος οὖν ἐφθέγξατο. Mod. t. “The Jews thrust him forward, as Providence ordered it, that they might not have (it in their power) to gainsay afterwards. This man is thrust forward, and speaks: and hear what (he says).”

**HOMIL. people.** *But when they knew that he was a Jew, all with  
XLII. one voice about the space of two hours cried out, Great is  
v. 34. Diana of the Ephesians.* A childish understanding indeed! as if they were afraid, lest their worship should be extinguished, they shouted without intermission. For two years had Paul abode there, and see how many heathen there v. 35. were still! *And when the townclerk had appeased the people, he said, Ye men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is temple-keeper of the great goddess Diana, and of the image which fell down from Jupiter?* As if the thing were not palpable. With this saying first he extinguished their wrath. *And of the Diopetes.* There was another<sup>1</sup> sacred object that was so called. Either he means the piece of burnt earth [or] her v. 36.37. [image]<sup>1</sup>. This (is) a lie. *Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly. For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddess.* All this however he says to the people; but in order that those (workmen) also might become more v. 38-40. reasonable, he says; *Wherefore if Demetrius, and the craftsmen which are with him, have a matter against any*

<sup>1</sup> Old text: 'Ιερὸν ἔτερον οὐτῶς ἐκάλετο—meaning, as we take it, the Palladium of Troy, which was also called "the Diopetes," τὸ Παλλάδιον τὸ Διοπετὲς καλούμενον, Clem. Alex. Protrept. iv. 47."—ἤτοι τὸ βωτρακὸν αὐτῆς φησιν. Something more is needed, therefore we supply [ἢ τὸ θυγαλμα] αὐτῆς φησιν. But *ιερὸν* in this sense is not usual. "Οὐτρακόν, whatever it mean, cannot be the image of Diana, which was known to be of wood. The passage seems to be corrupt, and one might conjecture that *ιερὸν* ἔτερον relates to "another Temple" of Diana built after the first which was burned by *Herostrasos*, and that the name of this man is latent in the unintelligible *ηροτοουτρακον*, and that Chrysostom's remark is this, that together with that former Temple perished the original Diopetes: so that to speak of that image as still in being was a lie (*τοῦτο ψεῦδος*)—Mod. t. "But a different *ιερὸν* was thus called διοπετές: either then the idol of Diana they called Diopetes, ἀς ἐκ τοῦ Διός τὸ βωτρακὸν

ἐκεῖ ρωπεττακός, and not made by man: or a different θυγαλμα was thus called among them."—Isidore of Pelus. in the Catena: "Some say that it is spoken of the image of Diana, i.e. ('a worshiper) of the great Diana and of her διοπετὲς θυγαλμα: some that the Palladium also (is here named as διος), i. e. the image of Minerva, which they worshipped along with Diana." Ammonius ibid., "the τοῦ Διός τοῦ στρογγυλοειδές"—meaning the *βωτρακόν*?—"or rather, which is the true explanation, this image of Diana: or the Palladium, which they thought came from Jupiter, and was not the work of men." ΟEcum. gives the same variety of explanations, from the Catena.—The words τοῦτο ψεῦδος, which in the MSS. follow the text v. 36. 37. are better referred to the Diopetes, as in our translation.—Mod. t. ἄρα τὸ τὰς ψεῦδος: and then, "these things however he says to the people, in order that those also, &c." omitting διε pre-served by the old text.

*man, the law is open, and there are deputies : let them implead one another. But if ye enquire anything concerning other matters, it shall be determined in a lawful assembly.*

ACTS XIX.  
34-41.

*For we are in danger to be called in question for this day's uproar, there being no cause, for which (matter) we shall not be able<sup>1</sup> to give an account for this concourse. [A lawful assembly, he says,] for there were three assemblies according to law in each month; but this one was contrary to law. Then he terrified them also by saying, We are in danger to be called to account for sedition. But let us look again at the things said.*

*After these things were ended, it says, Paul purposed in Recapsulation. the Spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, [saying, After I have been there, I must also see Rome.] He no longer speaks here after the manner of a man<sup>1</sup>, or, He purposed to pass through (those regions, without tarrying longer. Wherefore does he send away Timothy and Erastus? Of this I suppose he says, Wherfore when we could no longer forbear, we thought it good to be left at Athens alone. He sent away, it says, two of those who ministered to him, both to announce his coming, and to make them more eager. [But he himself tarried a while in Asia.] Most of all does he pass his time in Asia; and with reason: there, namely, was the tyranny of the philosophers<sup>2</sup>. (Afterwards) also he came and discoursed to them again. [And the same time etc.] for indeed the superstition was excessive. (a) Ye both see and hear, so palpable was the result that was taking place—that not alone at Ephesus, but almost throughout all Asia, this Paul by persuading hath turned away, not by violence: this is the way to persuade a city. Then, what touched them closely, that they be no gods which are made with*

<sup>1</sup> i. e. In this, he prophesies (see above on this verse): but in his purpose of going to Jerusalem from Achaia, he was disappointed, for he had to return through Macedonia: ἡ προελθετο, i. e. this is the meaning of θερο εν πνεύματι. Mod. t. om. οὐκέτι ἐγχρονίας, and adds: "for this is the meaning of θερο, and such is the force of the expression." Then: "But why he sends away T. and E., the writer does not say: but it seems

to me that of this also he says, 'Εν πνεύματι. Wherefore when &c.'—The meaning is: "He sends them away on this occasion, as he did at Athens: viz. because he could no longer forbear, therefore he thought it good to be left alone."

<sup>2</sup> ἐκεὶ γὰρ θν ἡ τυραννίς (mod. t. η πολλὴ φαρπλα) τῶν φιλοσόφων. But this seems to belong rather to Athens.

- HOMIL. hands.** He overturns, says he, our craft: (e) *From this work we have our wealth.* [Hath persuaded.] How<sup>1</sup> did he persuade—he, a man of mean consideration? How prevail over so great a force of habit? by doing what—by saying what? It is not for a Paul (to effect this), it is not for a man. Even this is enough, that he said, *They be no gods.* Now if the impiety (of the heathen religions) was so easy to detect, it ought to have been condemned long ago: if it was strong, it ought not to have been overthrown so quickly. (b) For, lest they should consider within themselves, (how strange) that a human being should have such power as this, and if a human being has power to effect such things, why then one ought to be persuaded by that man, he adds: (f) *not only is this our craft in danger to be set at nought, [but also,]* as if forsooth alleging a greater consideration, [*the temple of the great goddess Diana etc.*] (c) *whom all Asia and the world worshippeth.* (g) *And when they heard, they were filled with wrath, and shouted, Great is Diana of the Ephesians!* For each city had its proper gods. (d) They thought to make their voice a barrier against the Divine Spirit. Children indeed, these Greeks! (h) And their feeling was as if by their voice they could reinstate the worship of her, and undo what had taken place! [*And the whole city etc.*] See a disorderly multitude! [*And when Paul etc.*] Paul then wished to enter in that he might harangue them: for he took his persecutions as occasions for teaching: *but the disciples suffered him not.* Mark, how great forethought we always find them taking for him. At the very first they brought him out that they might not (in his person) receive a mortal blow; and yet they had heard him say, *I must also see Rome.* But it was providential that he so predicts beforehand, that they might not be confounded at the event. But they would not that he should even suffer any evil. *And certain of the Asiarchs besought him that he would not enter into the theatre.* Knowing his eagerness, they *besought him:* so much did all the believers love him.—[*And they drew Alexander, etc.*] This Alexander, why did he wish to plead? Was he accused? No, but it was to find an oppor-

<sup>1</sup> Mod. t. inserts for connexion: to you, how hath he persuaded &c."

"And if from this work wealth accrues

tunity, and overturn the whole matter, and inflame<sup>a</sup> the anger <sup>Acts XIX.</sup> of the people. *But when they knew that he was a Jew, all with one voice about the space of two hours cried out, Great is v. 34.*  
*Diana of the Ephesians.* Do you mark the inordinate rage? Well, and with rebuke does the townclerk say, *What man v. 35.* *is there that knoweth not how that the city of the Ephesians—(coming to the point) which they were frightened about.* Is it this<sup>b</sup>, says he, that ye do not worship her? And he does not say, *That knoweth not Diana, but, our city, [that it always] worshipped her<sup>c</sup>.* [Seeing then that v. 36. these things cannot be spoken against.] Why then do ye make a question about them, as if these things were not plain? (b) Then he quietly chides them, shewing that they had come together without reason. *And to do nothing rashly,* he says. Shewing that they had acted rashly. (a) [For ye have brought hither, etc.] They wanted to v. 37. make religion the pretext for what concerned their own money-making: (c) and it was not right on account of private charges to hold a public assembly. For he put them to a non-plus, and lest them not a word to say for themselves<sup>d</sup>. *There being no cause,* he says, *for this concourse, v. 40.* *for which (matter) we shall not<sup>e</sup> be able to give account.* See how prudently, how cleverly, the unbelievers (act). Thus he extinguished their wrath. For as it is easily kindled, so also is it easily extinguished. *And when he had thus v. 41.* *spoken, it says, he dismissed the assembly.*

Seest thou how God permits trials, and by them stirs up and awakens the disciples, and makes them more energetic? Then let us not sink down under trials: for He Himself will also make the power, that we may be able to bear them.<sup>f</sup> *1 Cor. 10, 13.*

<sup>a</sup> ἀκαῦσαι. Erasm. ut et confutaret totum et furorem populi extingueret. Ben. subverteret... extingueret. But ἀκαῦσαι will not bear this sense, nor does the context suggest it. Alexander's object, it is represented, was to overthrow the preaching, and kindle the rage of the people yet more.—Cat. and Sav. marg. ἀκύσαι.

<sup>b</sup> Mod. t. "As if he had said, Do ye not worship her?"

<sup>c</sup> Mod. t. "But, Our city, paying court to them: θεράπεων αὐτοὺς:" for which the old text has, But, Your city. 'Εθεράπευσιν αὐτὴν. Which may mean, Thus he, the town clerk, paid homage to the city, by speaking of its honours.

But θεραπεῖσε abr̄ην in the preceding sentence requires the sense given in the translation.

<sup>d</sup> Σφόδρα γάρ αὐτούς ἡλύγησεν καὶ διητέρησεν. Mod. t. Τούτῳ σφ. αὐτούς δημη., omitting, ἡλύγησεν, which, if not corrupt, is here put in an unusual sense.

<sup>e</sup> οὐ δυνηθείσα old t., here and above, as in the Alexandrine Ms. of the N T (received by Griesbach) but here with τῆς συστρ. τ. transposed. (If the negative be retained, it is better to read τερπλ τῆς σ. τ. as in the leading authorities of the text: so that this clause is expositio to τερπλ οὐ: for which, namely, *for this concourse.*)

**HOMIL.** Nothing so makes friends, and rivets them so firmly, as  
**XLI.** affliction: nothing so fastens and compacts the souls of believers: nothing is so seasonable for us teachers in order that the things said by us may be heard. For the hearer when he is in ease is listless and indolent, and seems to suffer annoyance from the speaker: but when he is in affliction and distress, he falls into a great longing for the hearing. For when distressed in his soul, he seeks on all sides to find comfort for his affliction: and the preaching brings no small comfort. "What then," you will say, "of the Jews? How was it that in consequence of their weak-heartedness, they did not hear?" Why, they were Jews, those ever weak and miserable creatures: and besides, the affliction in their case was great, but we speak of affliction in moderation. For observe: they expected to be freed from the evils that encompassed them, and they fell into numberless greater evils: now this is no common distress to the soul. Afflictions cut us off from the sympathy we have for the present world, as appears in this, that we wish for death immediately, and cease to be loving of the body: which very thing is the greatest part of wisdom, to have no hankering, no ties to the present life. The soul which is afflicted does not wish to be concerned about many things: repose and stillness are all it desires, content for its part to have done with the things present, even though there be nothing else to follow. As the body when wearied and distressed does not wish to indulge in amours, or gormandizing, but only to repose and lie down in quiet; so the soul, harassed<sup>r</sup> by numberless evils, is urgent to be at rest and quiet. The soul which is at ease is (apt to be) fluttered, alarmed, unsettled: whereas in this there is no vacuity, no running to waste: and the one is more manly, the other more childish; the one has more gravity, in the other more levity. And as some light substance, when it falls upon deep water, is tossed to and fro, just so is the soul when it falls into great rejoicing. Moreover, that our greatest faults arise out of overmuch pleasure, any one may see. Come, if you will, let us represent to ourselves two houses, the one where people are marrying, the other where they are mourning: let us enter in imagination into each: let us see whether

<sup>r</sup> ταραχθεῖσα B. The other MSS. ταριχευθεῖσα, which is unsuitable here.

is better than the other. Why, that of the mourner will be found full of 'seriousness ; that of the marrying person, full of indecency. For look, (here are) shameful words, unrestrained laughter, more unrestrained motions, both dress and gait full of indecency, words fraught with mere nonsense and foolery : in short, all is ridicule there, all ridiculous'. I do not say the marriage is this; God forbid; but the accompaniments of the marriage. Then nature is beside itself in excess of riot. Instead of human beings, those present become brute creatures, some neighing like horses, others kicking like asses: such utter license, such dissolute unrestraint: nothing serious, nothing noble: (it is) the devil's pomp, cymbals, and pipes, and songs teeming with fornication and adultery. But not so in that house where there is mourning; all is well-ordered there: such silence, such repose, such composure; nothing disorderly, nothing extravagant: and if any one does speak, every word he utters is fraught with true philosophy: and then the wonderful circumstance is, that at such times not men only, but even servants and women speak like philosophers—for such is the nature of sorrow—and while they seem to be consoling the mourner, they in fact utter numberless truths full of sound philosophy. Prayers are there to begin with, that the affliction may stop there, and go no further: many a one comforting the sufferer, and recitals without number of the many who have the like cause for mourning. "For what is man?" (they ask) (and thereupon) a serious examination of our nature—"aye, then, what is man!" [4.] (and upon this) an impeachment of the life (present) and its worthlessness, a reminding (one another) of things to come, of the Judgment. (So from both these scenes) each returns home: from the wedding, grieved, because he himself is not in the enjoyment of the like good fortune; from the mourning, light-hearted, because he has not himself undergone the like affliction, and having all his inward fever quenched. But what will you? Shall we take for another contrast the prisons and the theatres? For the one is a place of suffering, the other of pleasure. Let us again examine. In the former there is seriousness of mind;

• οἵας οὐδὲν ἔτερον ή πάστα γέλως καὶ κατάγελως τὰ δεῖ.

**Homil.** for where there is sadness, there must needs be seriousness.

**XLI.** He who aforetime was rich, and inflated with his own importance, now will even suffer any common person to converse with him, fear and sorrow, like some mightier fire, having fallen on his soul, and softening down his harshness: then he becomes humble, then of a sad countenance, then he feels the changes of life, then he bears up manfully against everything. But in a theatre all is the reverse of this—laughter, ribaldry, devil's pomp, dissoluteness, waste of time, useless spending of days, planning for extravagant lust, adultery made a study of, practical training to fornication, schooling in intemperance, encouragement to filthiness, matter for laughter, patterns for the practice of indecency. Not so the prison: there you will find humbleness of mind, exhortation, incentive to seriousness, contempt of worldly things: (these) are all trodden under foot and spurned, and fear stands over (the man there), as a schoolmaster over a child, controlling him to all his duties. But if you will, let us examine in a different way<sup>1</sup>. I should like you to meet a man on his return from a theatre, and another coming out of prison; and while you would see the soul of the one fluttered, perturbed, actually tied and bound, that of the other you would see enlarged, set free, buoyant as on wings. For the one returns from the theatre, ensnared by the sight of the women there, bearing about chains harder than any iron, the scenes, the words, the gestures, that he saw there. But the other on his return from the prison, released from all (bonds), will no longer think that he suffers any evil as comparing his own case with that of (those) others. (To think) that he is not in bonds will make him thankful ever after; he will despise human affairs, as seeing so many rich men there in calamity, men (once) having power to do many and great things, and now lying bound there: and if he should suffer anything unjustly, he will bear up against this also; for of this too there were many examples there: he will be led to reflect upon the Judgment

<sup>1</sup> C., 'Αλλ' ει βούλει τάλιν πολλοὺς 'Αλλ' ει Β., τάλιν ἐτέρως ἔχετ. τοὺς δημόσιους τόπους' B., 'Αλλὰ τάλιν ει αὐτοὺς τόπους. In the Translation we βούλει ἐτέρως ἔχετ. τόπους. Mod. t. adopt ἐτέρως and omit τόπους.

to come, and will shudder, seeing here<sup>u</sup> (in the earthly prison) how it will be there. For as it is with one here shut up in prison, so in that world also before the Judgment, before the Day that is to come. Towards wife, children, and servants, he will be more gentle. Not so he that comes from the theatre: he will look upon his wife with more dislike, he will be peevish with his servants, bitter towards his children, and savage towards all. Great are the evils theatres cause to cities, great indeed, and we do not even know that they are great. Shall we examine other scenes of laughter also, I mean the feasts, with their parasites, their flatterers, and abundance of luxury, and (compare with them) places, where are the halt and blind? As before, in the former is drunkenness, luxury, and dissoluteness, in the latter the reverse.—See also with regard to the body, when it is hot-blooded, when it is in good case, it undergoes the quickest change to sickness: not so, when it has been kept low. Then let me make my meaning clearer to you:—let there be a body having plenty of blood, plenty of flesh, plump with good living: this body will be apt even from any chance food to engender a fever, if it be simply idle. But let there be another, struggling rather with hunger and hardship: this is not easily overcome, not easily wrestled down by disease. Blood, though it may be healthy in us, does often by its very quantity engender disease: but if it be small in quantity, even though it be not healthy, it can be easily worked off. So too in the case of the soul, that which leads an easy luxurious life, has its impulses quickly swayed to sin: for such a soul is next neighbour to folly, to pleasure, to vainglory also, and envy, and plottings, and slanders. Behold this great city of ours, what a size it is! Whence arise the evils? is it not from those who are rich? is it not from those who are in enjoyment? Who are they that

<sup>u</sup> The text is corrupt: καὶ φρίξει trial, so will he in that world, &c." τοὺς τόπους—perhaps it should be τοὺς δέκι τόπους—ἐπταῦθα δρόιν καθάπερ γὰρ ἐνταῦθα ἐν δεσμωτηρίῳ τυγχάνων οὐτω πάκει πρὸ τῆς κρίσεως, πρὸ τῆς μελλούσης ἡμέρας, sc. φρίξει. i. e. "just as here, being shut up in prison he looks forward with dread to the coming

**HOMIL.** drag men before the tribunals ? Who, that dissipate properties? Those who are wretched and outcasts, or those who are inflated with consequence, and in enjoyment? It is not possible that any evil can happen from a soul that is afflicted.

**XLII.** **James** 2, 6. Rom. 5, Paul knew the gain of this: therefore he says, *Tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed.* Then let us not sink in our afflictions, but in all things give thanks, that so we may get great gain, that we may be well-pleasing to God, Who permits afflictions. A great good is affliction: and we learn this from our own children: for without affliction (a boy) would learn nothing useful. But we, more than they, need affliction. For if there, when the passions (as yet) are quiet, (chastisement) benefits them, how much more us, especially possessed as we are by so many! Nay, we behove rather to have schoolmasters than they: since the faults of children cannot be great, but ours are exceeding great. Our schoolmaster is affliction. Let us then not draw it down willingly upon ourselves, but when it is come let us bear it bravely, being, as it is, always the cause of numberless good things; that so we may both obtain grace from God, and the good things which are laid up for them that love Him, in Christ Jesus our Lord, with Whom to the Father together with the Holy Spirit be glory, might, honour, now and evermore, world without end. Amen.

## HOMILY XLIII.

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### ACTS XX. 1.

*And after the uproar was ceased, Paul called unto him the disciples, and embraced them, and departed for to go into Macedonia.*

THERE was need of much comforting after that uproar. Accordingly, having done this, he goes into Macedonia, and then into Greece. For, it says, *when he had gone over v. 2. 3. those parts, and had given them much exhortation, he came into Greece, and there abode three months. And when the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia.* Again he is persecuted by the Jews, and goes into Macedonia. *And there accompanied him into Asia Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, Tychicus and Trophimus. These going before tarried for us at Troas.* But how does he call Timothy a man of *Thessalonica?* *v. 4. 5.* This is not his meaning, but, [*Of Thessalonians, Aristarchus and Secundus and Gaius: of Derbe, Timothy*, etc.] these,

St. Chrysostom's reading of v. 4. is peculiar, but does not appear in the vv. II. of N. T. perhaps because in the text, of Chrys. conform it to the usual text, which is, Θεσσαλ. δι., Ἀρ. καὶ Σεκ. καὶ Γάιος Δερβαῖος καὶ Τυχίκος, i. e. two Thessalonians, and beside them *Gaius of Derbe, and Timothy*, &c. But in the preceding chapter, v. 29. a *Gaius* was mentioned along with *Aristarchus*, and both as *Macedonians*. Hence it seems St. Chrys. read it with a stop after *Γάιος*, of *Thessalonians, Aristarchus* and *Secundus* and *Gaius*. In his remark, he seems to be giving a reason for striking out καὶ before Τυχίκος: viz. "How does he call Timothy a Thessalonian, (as a negligent reader might suppose to be the case, viz. *Of These Ar. and Sec., and Gaius Derbæus and Timothy*?) He does not say this, [but, of Thessalonians he mentions *three*, and then, of *Derbe, Timothy*, cf. xvi. 1. whereas *Gaius* was not of *Derbe*, but of *Macedonia*, xix. 29.]" The note of Ecumen. on the passage shews that

**HOMIL.** he says, went before him to Troas, preparing the way for **XLIII.** him. *And we sailed away from Philippi after the days of v. 6. unleavened bread, and came unto them to Troas in five days; where we abode seven days.* For it seems to me that he made a point of keeping the feasts in the large cities. **From Philippi,** where the affair of the prison had taken place. This was his third coming into Macedonia, and it is a high testimony that he bears to the Philippians, which v. 7. is the reason why he makes some stay there. *And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.* It was then the (season between Easter and) Pentecost<sup>b</sup>. See how everything was subordinate to the preaching. It was also, it says, the Lord's day. Not even during night-time was he silent, nay he discoursed the rather then, because of the stillness. Mark how he both made a long discourse, and beyond the time of supper itself. But the Devil disturbed the feast—not that he prevailed, however—by plunging the hearer in sleep, and causing him to fall down. *And, v. 8-12. it says, there were many lights in the upper chamber, where they were gathered together. And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead. And Paul went down, and fell on him, and embracing him, said, Trouble not yourselves; for his life is in him. When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed. And they brought the young man alive, and were not a little comforted.* But observe,

**Δερβαῖος** was supposed by some to be a proper name: "Of the rest, he tells us what countries they were of: for Timothy he is content with the name, his personal character was distinction enough, and besides he has already told us where T. came from: viz. xvi. 1. But if **Δερβαῖος** here is a noun of nation and not a proper name, perhaps he has here also mentioned his country."

<sup>b</sup> Πεντηκούνη, meaning the whole of the seven weeks. The scope of the

remark is, Being met for celebration of the Holy Eucharist, which followed the Sermon, and the discourse being lengthened out until midnight, they were fasting all the time, (for the Eucharist was taken fasting, see Hom. xxvii. in 1 Cor. p. 248. C.): so that, though it was during the week after Easter, when there was no fast, and not only so, but the Lord's Day moreover, here was a fast protracted till midnight.

I pray you, the theatre, how crowded it was: and the miracle, what it was. *He was sitting in a window*, at dead of night. Such was their eagerness to hear him! Let us take shame to ourselves! “Aye, but a Paul,” say you, “was discoursing then.” Yes, and Paul discourses now, or rather not Paul, either then or now, but Christ, and yet none cares to hear. No window in the case now, no importunity of hunger, or sleep, and yet we do not care to hear: no crowding in a narrow space here, nor any other such discomfort. And the wonderful circumstance is, that though he was a youth, he was not listless and indifferent; and though (he felt himself) weighed down by sleep, he did not go away<sup>c</sup>, nor yet fear the danger of falling down. It was not from listlessness that he slumbered, but from necessity of nature. But observe, I beseech you, so fervent was their zeal, that they even assembled in a third lost: for they had not a Church yet. *Trouble not yourselves*, he says. He said not, “He shall come to life again, for I will raise him up:” but mark the unassuming way in which he comforts them: *for his life, says he, is in him*. *When he was come up again, and had broken bread, and eaten*. This thing cut short the discourse; it did no harm, however. *When he had eaten, it says, and discoursed a long while, even till break of day, so he departed*. Do you mark the frugality of the supper? Do you observe how they passed the whole night? Such were their meals, that the hearers came away sober, and fit for hearing. But we, in what do we differ from dogs? Do you mark what a difference (between us and those men)? [And they brought the young man alive,] and, it says, were not a little comforted, both because they received him back alive, and because a miracle had been wrought. *And we went before v. 13. to ship, and sailed unto Thasos<sup>d</sup>, there intending to take in Paul: for so had he appointed, minding himself to go afoot*. We often find Paul parting from the disciples. For behold again, he himself goes afoot: giving them the

<sup>c</sup> οὐκ ἀπέστη, so as to lose the opportunity of hearing, and forego the “breaking of bread,” which was to follow the discourse. Comp. Hom. x.

in Gen. init.

<sup>d</sup> Old t. instead of “Ασσος has Θασος, a misreading which appears in some Mss. and Versions of the Acts: Cat., Nicer.

**HOMIL.** easier way, and himself choosing the more painful. He XLIII. went afoot, both that he might arrange many matters, and v. 14-16. by way of training them to bear a parting from him\*. *And when he had joined us at Thasos, having taken him on board, we came to<sup>1</sup> Mytilene; and having sailed thence on the morrow, we came over against Chios—then they pass the island—and on the next day we touched at Samos, and having stopped at Trogylum, on the following day we came to Miletus. For Paul had determined to sail by Ephesus, because he would not spend the time in Asia: for he hastened, if it were possible for him, to be at Jerusalem the day of*

[2.] **Pentecost.** Why this haste? Not for the sake of the feast, but of the multitude. At the same time, by this he conciliated the Jews, as being one that did honour the feasts, wishing to gain even his adversaries: at the same time also he delivers the word<sup>2</sup>. Accordingly, see what great gain accrued, from all being present. But that the interests of the people of Ephesus might not be neglected on that account, he managed for this in a different way. But let us look over again what has been said.

**Recapi-** *And having embraced them, it says, he departed for to go*  
**tulation.** *into Macedonia.* By this again he refreshed<sup>3</sup> them, giving them  
 v. 1. <sup>ἀνεκτή-</sup> much consolation. *And having exhorted the Macedonians*  
*σαρο.* <sup>v. 2.</sup> *with much discourse, he came into Greece.* Observe how we everywhere find him accomplishing all by means of preaching, not by miracles. [*And we sailed etc.*] The writer constantly shews him to us as hastening to get to Syria; and the reason of it was the Church, and Jerusalem, but still he restrained his desire, so as to set all right in those parts also.

\* παιδεύων τε αὐτὸς χαρίζεσθας those who hated him. Then, δια  
 αὐτοῦ: but mod. τ. δια καὶ παιδεύων καθίει. Mod. τ. δια  
 αὐτοῦ μηδὲ χαρίζεσθαι αὐτῷ. After this, old t. has, ἀνήχθημέν, φησιν, εἰς τὴν Θάσον, evidently confusing this clause of v. 13, with the first of v. 14. then, εἰτα παρέχονται (for παρέρχ.) τὴν ρῆσσον, followed by v. 15, 16. Mod. t., v. 15. followed by “See, how Paul being urgent, they put to sea, and lose no time, but παρέχονται τὰς ρῆσσους,” and v. 16.

<sup>1</sup> καὶ τοὺς ἐχθροὺς ἔλειν (F. ἔλεεῖν) Βουλόμενος, wishing by this means to overcome (for their good) even

τὰς λόγους καθίει. Mod. τ. δια  
 κοπεῖσθαι τὸν λόγον καθίει. Mt. Field  
 remarks on Hom. in 2 Cor. p. 553 B. where we have παρανέσσιν καθίσσι, that the much more usual expression is, εἰς τι καθίειαι, and adds: “semel  
 tantum ap. Nostrum reperimus λόγος  
 καθίειαι, viz. t. ix. p. 236. E.”—our  
 passage.

<sup>2</sup> ἀλλ' διως κατεῖχε τὸν πόθον καὶ  
 τὰ δκεῖ κατορθοῦν. The infinitive re-  
 quires βούλομενος or the like: i. e.  
 “though desirous to get to Jerusalem,  
 he restrained his desire, and made a

And yet Troas is not a large place: why then do they pass seven days in it? Perhaps it was large as regarded the number of believers. And after he had passed seven days there, on the following day he spent the night in teaching: so hard did v. 7-12. find it to tear himself away from them, and they from him. *And when we came together*, it says, *to break bread*. At the very time (of breaking bread) the discourse having taken its commencement, † extended<sup>\*</sup>: as representing that they were hungry, and it was not unseasonable: for the principal object (which brought them together) was not teaching, but they came together *to break bread*; discourse however having come up, he prolonged the teaching. See how all partook also at Paul's table. It seems to me, that he discoursed while even sitting at table, teaching us to consider all other things as subordinate to this. Picture to yourselves, I beseech you, that house with its lights, with its crowd, with Paul in the midst, discoursing, with even the windows occupied by many: what a thing it was to see, and to hear that trumpet, and behold that gracious countenance<sup>†</sup>! But why did he discourse during night time? Since *he was about to depart*, it says, and was to see them no more: though this indeed he does not tell them, they being too weak (to bear it), but he did tell it to the others. At the same time too the miracle which took place would make them evermore to remember that evening; so that the fall turned out to the advantage of the teacher. Great was the delight of the hearers, and even when interrupted it was the more increased. That (young man) was to rebuke all that are careless (of the word), he whose death was caused by nothing else than this, that he wished to hear Paul. [*And we v. 13. went before to ship*, etc.] Wherefore does the writer say where

stay at Troas of seven days, wishing, &c.: but B. gives the same sense by reading κατορθῶν, Cat. κατέρθον. Mod. t. οὐτως εἰχε τὸν πόθον καὶ τὰ ἑκατοντάρθον.

<sup>h</sup> Πρὸς αὐτὸν τὸν καιρὸν, ἀρχὴν δὲ λόγος λαβὼν παρέτινεν ἐνδεικνύμενος πεινῆν καὶ οὐκ ἦν ἄκαρον οὐ γάρ προτροπούμενός εἰς διδασκαλίαν καθῆκεν. This is evidently mutilated; the verb to δὲ λόγος is wanting: ἐστιν ἐνδεικ. πεινῆν, either “making a display of,” or,

“pleading as excuse the being hungry,” is unintelligible; so is οὐκ ἦν ἄκ. Mod. t. attempts to make sense by reading: “At the very time of ἐνδεικνυτο πεινῆν, καὶ οὐκ ἦν ἄκαρον, ἀρχὴν δὲ λόγος λαβὼν παρετάθη, δούτε οὐ προπῆ.”

<sup>i</sup> Mod. t. “many occupying even the windows, to bear that trumpet, and see that gracious countenance. What must the persons taught have been, and how great the pleasure they must have enjoyed!”

**HOMIL.** they came, and where they went to? To shew in the first place **XLIII.** that he was making the voyage more leisurely—and this upon human grounds—and sailing past (some): also (for the same reason he tells) where he made a stay, and what parts he sailed **v. 16.** past; (namely,) *that he might not have to spend the time in Asia.* Since had he come there, he could not have sailed by; he did not like to pain those who would have begged him to remain. *For he hasted,* it says, *if it were possible for him to keep the day of Pentecost in Jerusalem:* and (this) was not possible (if he stayed). Observe, how he is also moved like other men. For therefore it is that all this is done, that we may not fancy that he was above human nature: (therefore) you see him desiring (something), and hasting, and in many instances not obtaining (his object): for those great and holy men were partakers of the same nature with us; it was in the will and purpose that they differed, and so it was that also they attracted upon themselves the great grace they did. See, for instance, how many things they order

**2 Cor. 6, by an economy of their own.** *That we give not offence* to those **3.** who wish (to take offence), and, *That our ministry be not blamed.* Behold, both an irreproachable life and on the other hand condescension. This is (indeed to be) called economy, to the (very) summit and height (of it)<sup>b</sup>. For he that went beyond the commandments of Christ, was on the other hand

**1 Cor. 9, more humble than all.** *I am made all things to all men,* he **22.** says, *that I might gain all.* He cast himself also upon

**2 Cor. 6, 4. 5.** dangers, as he says in another place; *In much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments.* And great was his love for Christ. For if

<sup>b</sup> Τοῦτο οἰκονομία λέγεται εἰς ἀκρότητα καὶ εἰς βῆμα. "This"—the blameless life and therewith συγκαράβασις described in 2 Cor. vi. 3 ff—"is what one may indeed call Oikonomia—managing or dispensing things for the good of others, so that they shall have what is best for them in the best manner, without shocking their prejudices. Oikov., in the moral sense of the word, implies συγκαράβασις, letting oneself down to the level of others for their good. (Hence below, καὶ τὰ τῆς οἰκονομίας, καὶ τὰ τοῦ ἀλλήτου βλω.) "Talk of 'economy'—here you have it at its very

top and summit, in a degree not to be surpassed." Instead of βῆμα the context seems to require "the lowest depth." Hence mod. t. τὸ εἰς ἀκρότητα εἶναι καὶ βῆμα ἀκρῆς, καὶ ταπεινοφροσύνης συγκαράβασεως. Καὶ ἔκουε τῷδε δὲ περβάλλων... "the being at the summit both of loftiness of virtue and of lowliness of condescension." In the next sentence St. Paul is described as δὲ περβάλλων τὰ παραγγέλματα τοῦ Χριστοῦ, namely, the precept that they which preach the Gospel should live by the Gospel, 1 Cor. ix. 14.

there be not this, all else is superfluous, both the economy (of condescending accommodation), and the irreproachable life, and the exposing himself to dangers. *Who is weak?*<sup>2</sup> *Who is offended,*<sup>2</sup> *I burn not?*<sup>3</sup> These words let us imitate, and let us cast ourselves upon dangers for our brethren's sake. Whether it be fire, or the sword, cast thyself on it, beloved, that thou mayest rescue (him that is) thy member: cast thyself, be not afraid. Thou art a disciple of Christ, Who laid down His life for His brethren: a fellow-disciple with Paul, who chose to suffer numberless ills for his enemies, for men that were warring against him: be thou filled with zeal, imitate Moses. He saw one suffering wrong, and avenged him; he despised royal luxury, and for the sake of those who were afflicted he became a fugitive, a wanderer, lonely and deserted; he passed his days in a foreign land; and yet he blamed not himself, nor said, "What is this? I despised royalty, with all that honour and glory: I chose to avenge those who were wronged, and God hath overlooked me: and not only hath He not brought me back to my former honour, but even forty years am I passing in a foreign land. Truly, handsomely<sup>1</sup> have I received my wages, have I not!" But nothing of the kind did he say or think. So also do thou: be it that thou suffer any evil for doing good, be it that (thou have to wait) a long time, be not thou offended, be not discomposed: God will of a surety give thee thy reward. The more the recompense is delayed, the more is the interest of it increased. Let us have a soul apt to sympathise, let us have a heart that knows how to feel with others in their sorrows: no unmerciful temper, no inhumanity. Though thou be unable to confer no relief, yet weep thou, groan, grieve over what has happened: even this is not to no purpose. If it behoves us to feel for those who are justly punished by God,

<sup>1</sup> Edd. καλῶς γε οὐ γάρ τοὺς μισθὸὺς ἀπέλαβον: as if it meant, "And well that it is so: for I have not received my wages—therefore the reward is yet to come: not as it is with those who ἀπέχουσι τὸν μισθὸν αἰτών in this life, Matt. vi. 2 ff." If this were the meaning, the sentence would be out of place; it should be, "He said nothing of the

kind, but would rather have repressed such thoughts with the consideration, It is well: for I have not received my wages—they are yet to come." But in fact here as elsewhere the Edd. overlook the ironical interrogation οὐ γάρ; see notes on pp. 47. 60. 65. 282. Read καλῶς γε (οὐ γάρ;) τοὺς μισθὸὺς ἀπέλαβον (or, καλός γε.)

**HOMIL.** much more for those who suffer unjustly at the hands of  
**XLIII.** men. (They of) *Aenan*<sup>m</sup>, it saith, *came not forth to mourn*  
**Micahl,** 11. *for the house which was near her*: they shall receive pain,  
*in return for that they built for derision.* And again,  
**Ezek.** Ezekiel makes this an accusation against them, that they  
**16, 2.** did not grieve for (the afflicted). What sayest thou, O  
 Prophet? God punisheth, and shall I grieve for those that  
 He is punishing? Yea verily: for God Himself that  
 punisheth wisheth this: since neither does He Himself wish  
 to punish, nay, even Himself grieves when punishing. Then  
 be not thou glad at it. You will say, 'If they are justly  
 punished, we ought not to grieve.' Why, the thing we  
 ought to grieve for is this—that they were found worthy  
 of punishment. Say, when thou seest thy son undergoing  
 cautery or the knife, dost thou not grieve? and sayest thou not  
 to thyself, 'What is this? It is for health this cutting, to  
 quicken his recovery; it is for his deliverance, this burning'<sup>n</sup>?  
 but for all that, when thou hearest him crying out, and not able  
 to bear the pain, thou grieveſt, and the hope of health being  
 restored is not enough to carry off the shock to nature. So  
 also in the case of these, though it be in order to their  
 health that they are punished, nevertheless let us shew a  
 brotherly feeling, a fatherly disposition. They are cuttings and  
 cauteries, the punishments sent by God: but it is for this we  
 ought to weep, that they were sick, that they needed such a  
 mode of cure. If it be for crowns that any suffer these things,  
 then grieve not; for instance, as Paul, as Peter suffered: but  
 when it is for punishment that one suffers justice, then weep,  
 then groan. Such was the part the prophets acted; thus  
**Ezek. 9,** one of them said, *Ah! Lord, dost thou destroy the residue*  
**8.** *of Israel?* We see menslayers, wicked men, suffering punish-  
 ment, and we are distressed, and grieve for them. Let us  
 not be philosophical beyond measure: let us shew ourselves  
 pitiful, that we may be pitied; there is nothing equal to this  
 beautiful trait: nothing so marks to us the stamp of human  
 nature as the shewing pity, as the being kind to our  
 fellow-men. In fact, therefore do the laws consign to  
 public executioners the whole business of punishment:

<sup>m</sup> *Alvdr.* Sav. marg., *Sawdr.* LXX. Edd., *Serradp.* Hebr., *Zaanan.*

having compelled the judge to punish so far as to pronounce <sup>Acts</sup> the sentence, thereafter they call forth those to perform the <sup>XX.</sup> <sup>1—16.</sup> act itself. So true is it, that though it be justly done, it is not the part of a <sup>1</sup>generous soul to inflict punishment, but it<sup>1</sup> φιλο- requires another sort of person for this: since even God σόφου punishes not by His own hand, but by means of the angels. Are they then executioners, the angels? God forbid: I say not this, but they are avenging powers. When Sodom was destroyed, the whole was done by them as the instruments: when the judgments in Egypt were inflicted, it was through them. For, *He sent*, it says, *evil angels among them*. But <sup>Psalm</sup> <sup>78, 50.</sup> when there is need of saving, God does this by Himself: thus, He sent the Son:—(b) but<sup>a</sup>, *He that receiveth you, receiveth Me, [and he that receiveth Me, receiveth Him that sent Me.]* (a) And again He saith, *Then will I say unto the angels, Gather together them that do iniquity, and cast them into the furnace.* But concerning the just, not so. (c) And again, *Bind him hand and foot, and cast him into outer darkness.* Observe how in that case His servants minister: but when the point is to do good, see Himself doing the good, Himself calling: *Come, ye blessed of My Father, inherit the Kingdom prepared for you.* When the matter is, to converse with Abraham, then Himself comes to him: when it is, to depart to Sodom, He sends His servants, like a judge raising up those who are to punish. *Thou hast been faithful over a few things, I will make thee ruler over many things; I (will make thee):* but that other, not Himself, but His servants bind. Knowing these things, let us not rejoice over those who are suffering punishment, but even grieve: for these let us mourn, for these let us weep, that for this also we may receive a reward. But now, many rejoice even over those who suffer evil unjustly. But not so, we: let us shew all sympathy: that we also may have mercy from God vouchsafed us, through the grace and mercy of His only-begotten Son, with Whom to the Father and the Holy Ghost together be glory, might, honour, now and ever, world without end. Amen.

\* This clause is evidently misplaced, and moreover requires to be completed. The meaning may be: "So in the highest

of all God's saving acts, the mission of the Son: for he that receiveth Him receiveth the Father."

## H O M I L Y XLIV.

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ACTS XX. 17—21.

*And from Miletus he sent to Ephesus, and called the elders of the Church. And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews: and how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.*

SEE him, hasting to sail by, and yet not overlooking them, but taking order for all. Having sent for the rulers, through those he discourses to them (the Ephesians): but it is worthy of admiration, how finding himself under a necessity of saying certain great things about himself, he <sup>1</sup>tries to make the least he can of it. [Ye know.] For just as Samuel, when about to deliver up the government to Saul, says in their presence, *Have I taken aught of your hands? Ye are witnesses, and God also;* (so Paul here). David also, when disbelieved, says, *I was with the flock keeping my father's sheep: and when the bear came, I scared her away with my hands:* and Paul himself too says to the Corinthians, *I am become a fool; ye have compelled me.* Nay, God Himself also does the same, not speaking of Himself upon any and every occasion, but only when He is disbelieved,

then He brings up His benefits. Accordingly, see what Acts  
XX.  
17—21.  
 Paul does here: first he adduces their own testimony; that you may not imagine his words to be mere boasting, he calls the hearers themselves as witnesses of the things he says, since he was not likely to speak lies in their presence. This is the excellence of a teacher, to have for witnesses of his merits those who are his disciples. And what is wonderful, Not for one day nor for two, says he, have I continued doing this. He wishes to cheer them for the future, that they may bravely bear all things, both the parting from him, and the trials about to take place—just as it was in the case of Moses and Joshua. And see how he begins: *How I have been with you the whole time, serving the Lord with all humility of mind.* Observe, what most becomes rulers: *hating pride*, says (Moses): which Exod.  
18, 21.  
LXX.  
 (qualification) is especially in point for rulers, because to them there is (almost) a necessity of becoming arrogant. This (humility) is the groundwork of all that is good, as in fact Christ saith<sup>a</sup>, *Blessed are the poor in spirit.* And Matt. 5,  
here not simply, *with humility of mind*, but, *with all<sup>b</sup> humility.* For there are many kinds of humility, in word and in action, towards rulers, and towards the ruled. Will you that I mention to you some kinds of humility? There are some who are lowly towards those who are lowly, and high towards the high: this is not the character of humility<sup>b</sup>. Some then are such. Then, that he may not seem to be arrogant, he lays a foundation beforehand, removing that suspicion: For, “if, says he, I have acted *with all humility of mind*, it is not from arrogance that I say the things I say.” Then for his gentleness, ever with much condescension making them his fellows, *With you*, he says, *have I been serving the Lord;* he makes the good works common to them with himself: none of it his own peculiar. “What?” (you will say) “why, against God could he possibly bear himself arrogantly?” And yet there are many who do bear them-

<sup>a</sup> i. e. putting this foremost of the Beatitudes according to the occasion both the lowly and the high bearing: which

<sup>b</sup> Something more ought to follow, but the report is imperfect. Mod. t.  
 “Others again there are who are not such as these, but who in the case of both characters preserve

**HOMIL.** selves arrogantly against God: but this man not even against **XLIV.** his own disciples. This is the merit of a teacher, by his own achievements of virtue to form the character of his disciples. Then for his fortitude, upon which also he is very concise. *With many tears, he says, and temptations, which befell me by the lying in wait of the Jews.* Do you see that he grieves at their doings? But here too he seems to shew how sympathizing he was: for he suffered for those who were going to perdition, for the doers themselves: what was done to himself, he even rejoiced at it; for he belonged to that band

**Acts 5,** which *rejoiced that they were counted worthy to suffer*  
**41.** *shame for that Name:* and again he says, *Now I rejoice*  
**24.** *in my sufferings for you:* and again, *For our light affliction,*  
**2 Cor.** *which is but for the moment, worketh for us a far more*  
**4, 17.** *exceeding and eternal weight of glory.* These things, however,  
<sup>1. μετρι-</sup> <sup>dσν.</sup> he says, by<sup>1</sup> way of making the least of his merits.

But here he shews his fortitude, not so much of daring, as of enduring: "I," says he, "have been evil entreated, but it was *with you:* and, what is indeed the grievous part of the business, *at the hands of Jews.*" Observe, he puts here both love and fortitude. Mark, here, I pray you, a character of teaching: *I kept back nothing,* he says, ungrudging fulness, unshrinking promptness—*of what was profitable unto you:* because there were things which they did not need to learn. For as the hiding some things would have been like grudging, so the saying all things would be folly. This is why he adds, *that was profitable unto you.* [*But have shewed you, and have taught you:*] have not only said, but also taught: not doing this either as a mere matter of form. For that this is what he means, observe what he says: *publicly, and from house to house:* thereby representing the exceeding toil, the great earnestness and endurance. *Both Jews, and Greeks.* Not (addressing myself) to you alone. [*Testifying:*] here, the boldness of speech: and that, even though we do no good, yet we must speak: for<sup>2</sup> this is the meaning of "testifying," when we speak to those who do not pay attention: and so the word **Deut. 4, διαμαρτύρεσθαι** is for the most part used. *I call heaven and*  
**26.**

<sup>2</sup> Τὸ γέρ διαμαρτύρεσθαι τοῦτό δοτιν, ἐπὶ τὸ πολὺ τοῦτό δοτιν.  
 δταν. . . . Τὸ γέρ διαμαρτύρεσθαι ὡς

earth to witness, διαμαρτύρομαι, Moses says: and now Paul himself, Διαμαρτυρόμενος both to Jews and Greeks repentance toward God. What testifiest thou? That they should be careful about their manner of life: that they should repent, and draw near to God. [Both to Jews and Greeks]—for neither did the Jews know Him—both<sup>d</sup> by reason of their works, [he says, *repentance towards God,*] and, by reason that they knew not the Son, [he adds], *and faith in the Lord Jesus.* To what end, then, sayest thou these things? to what end dost thou put them in mind of them? What has come of it? hast thou anything to lay to their charge? Having first alarmed their feelings, then he adds, *And now, behold,* v. 22-24. *I go bound in the Spirit unto Jerusalem, not knowing the things that shall beset me there: save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the Gospel of the grace of God.* Wherefore says he this? By way of preparing them to be always ready to meet dangers, whether seen or unseen, and in all things to obey the Spirit. He shews that it is for great objects that he is led away from them. *Save that the Holy Ghost, he says, in every city witnesseth to me, saying—to shew that he departs willingly; that<sup>1</sup> you may<sup>1</sup> See not imagine it any bond or necessity, [when he says, *bound in the Spirit*]—that in every city [bonds and afflictions p. 604. await me].* Then also he adds this, *I count not my life dear, until I shall have fulfilled my course and the ministry, which I received of the Lord Jesus.* Until I shall have finished my course, says he, *with joy.* Do you mark how (clearly) these were the words not of one lamenting, but of <sup>1</sup>one who forbore to make the most (of his troubles), <sup>peripat-</sup> of one who would instruct those (whom he addressed), and <sup>corros</sup> sympathise with them in the things which were besetting

<sup>d</sup> Old t. οὐδὲ τὰ ἔργα, οὐδὲ τὸν Τίδην ἀγνοεῖν· καὶ πίστιν τὴν εἰς τὸν Κ. 'I. as if all this were said in explanation of the preceding οὐδὲ γάρ λουδαῖοι φέρεσσαν αὐτὸν. But διὰ τὰ ἔργα explains the clause τὴν εἰς τὸν Θεόν μετέφερον,

which requires to be inserted as in the Translation. Mod. t. "both because they were ignorant of the Son, and because of their works, and their not having faith in the Lord Jesus."

HOMIL. He says not, "I grieve indeed", but one must needs bear  
XLIV. it:" but, [says he, of none of these things do I make account,] neither [do I have, i. e.] account [my life dear to me]. Why this again? not to extol himself, but to teach them, as by the former words, humility, so by these, fortitude and boldness: [I have it not precious,] i. e. "I love it not before this: I account it more precious to finish my course, to testify." And he says not, "to preach," "to teach"—

<sup>1</sup> διαμαρ- but what says he? <sup>2</sup> to<sup>1</sup> testify—the Gospel of the grace of τύρασθαι God. He is about to say something more uncomfortable<sup>2</sup>, κατέρον namely, "*I am pure from the blood of all men*, (because on my part) there is nothing lacking:" he is about to lay upon them the whole weight and burden: so he first v. 25. mollifies their feelings by saying, *And now behold I know that ye shall see my face no more*. The consolation<sup>1</sup> is two-fold: both that *my face ye shall see no more*, for in heart I am with you: and that it was not they alone (who should see him no more): for, *ye shall see my face no more, ye all, among whom I have gone about preaching the Kingdom*.

<sup>3</sup> read διδυμωτ. So that he may well (say), *Wherefore<sup>3</sup> I take you to record,—* for δια- seeing I shall be with you no more—that *I am pure from the μαρτ. blood of all men*. Do you mark how he terrifies them, and

v. 26. <sup>4</sup> ἐπικρηπ- troubled and afflicted as their souls are, how 'hard he rubs βει them? But it was necessary. *For I have not shunned*, he

v. 27. says, *to declare unto you all the counsel of God*. Why then, he who does not speak, has blood to answer for: that is, murder! Nothing could be more terrifying than this. He shews that they also, if they do it not, have blood to answer for. So, whereas he seems to be justifying himself, in fact he is

v. 28. terrifying them. *Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you<sup>5</sup> overseers, to feed the Church of<sup>6</sup> God, which He hath purchased with His own blood*. Do you mark? he enjoins

<sup>5</sup> or, bishops  
<sup>6</sup> see note g.

• MSS. Cat. and Edd. ἀλγῶμεν "let us grieve;" but Savile, ἀλγῶ μέν. The next clause ἀλλ' οὐδὲ ἡγοῦμαι, or, ἀλλ' οὐδὲ, 'Ηγοῦμαι, requires something to make sense of it, as in the Translation.

• Διπλῆ ἡ παραμοθία. The meaning is, "It was his face that they would see no more: he chooses that expression by way of softening matters, implying

that in spirit he would be present: and again, *all ye, not they only, so that the grief was not peculiar to them:* but this being rather obscure, A. substitutes δημοτικά, and mod. t. Διπλῆ ἡ λύση, i. e. "the dejection (or, the sorrow) was twofold, both the being to see his face no more, and the, All of them."

them two things. Neither success in bringing others right of itself is any gain—for, I fear, he says, *lest by any means, 25—31.* *when I have preached to others, I myself should be a cast-* <sup>1 Cor.</sup> *away;* nor the being diligent for oneself alone. For such an one is selfish, and seeks his own good only, and is like to him who buried his talent. [Take heed to yourselves:] this he says, not because our own salvation is more precious than that of the flock, but because, when we take heed to ourselves, then the flock also is a gainer. *In which the Holy Ghost hath made you overseers, to feed the Church of God.* See, it is from the Spirit ye have your ordination. This is one constraint: [then] he says, *To feed the Church of the Lord.* Lo! another obligation: the Church is the Lord's. And a third: *which He hath purchased with His own blood.* It shews<sup>b</sup> how precious the concern is; that the peril is about no small matters, seeing that even His own blood He spared not. He indeed, that He might reconcile those who were enemies, poured out even His blood: but thou, even when they are become thy friends, art not able to retain them. *For I know this, that after my departing v. 29. shall grievous wolves enter in among you, not sparing the flock.* Again he<sup>a</sup> engages them from another quarter, from<sup>c</sup> the things which should come after: as when he says, *We* <sup>στρέφεις</sup> *wrestle not against flesh and blood.* *After my departing, 12.* he says, *grievous wolves shall enter in among you;* twofold the evil, both that he himself would not be present, and that others would assail them. “Then why depart, if thou knowest this beforehand?” The Spirit draws me, he [3.] says. Both *wolves*, and *grievous, not sparing the flock;* and what is worse, even *from among your own selves:* the grievous thing (this), when the war is moreover an intestine war. The matter is exceeding serious, for it is *the Church [of the Lord]:* great the peril, for with blood He redeemed it: mighty the war, and twofold. *Also of your own selves v. 30. shall men arise, speaking perverse things, to draw away disciples after them.* “How then? what comfort shall

<sup>a</sup> Hence it appears that St. Chrys. reads *Kuplov* not *Θεοῦ* in this text, though in the citation the Scribes give it *Θεοῦ.*

<sup>b</sup> δείκνυσι τίμον τὸ πρᾶγμα, δτι. Mod. t. πολλ δείκν. δι' οὐ εἰπε τίμον τὸ πρ. So Edd. ‘Multum ostendit dum dicit pretiosam rem.’ Ben.

<sup>H</sup>OMIL. there be?" *Therefore watch, and remember, that by the space of three years I ceased not to warn every one night*

<sup>v. 81.</sup> *and day with tears.* See how many strong expressions are here: *with tears*, and *night and day*, and *every one*. For it was not that if he saw many<sup>1</sup>, then he came in (to the work), but even were it for a single soul, he was capable of doing everything (for that one soul). So it was, in fact, that he<sup>1</sup> compacted them together (so firmly as he did). "Enough done on my part: three years have I remained:" they had establishing enough, he says; enough of rooting. *With tears*, he says. Seest thou that the tears were on this account? The bad man grieves not: grieve thou: perhaps he will grieve also. As, when the sick man sees his physician partaking of food, he also is incited to do the same: so likewise here, when he sees thee weeping, he is softened: he will be a good and † great man<sup>2</sup>.

<sup>1</sup> *συνε-κρήτη-σει*  
Recapi-  
tulation. Then is this why thou departest? By no means; on the contrary, (I know that) *bonds and afflictions await me*. That (there are) trials, I know, but of what kind, I know not:  
<sup>v. 22.23.</sup> <sup>v. 24.</sup> which was more grievous. [But none of these things move me:] for do not suppose that I say these things as lamenting them: for *I hold not my own life dear*. It is to raise up their minds that he says all this, and to persuade them not only not to flee, but also to bear nobly. Therefore it is that he calls it a *course* and a *ministry*, on the one hand, shewing it to be glorious from its being a race, on the other, shewing what was due from it, as being a ministry. I am a minister: nothing more. Having comforted them, that they might not grieve that he was so evil entreated, and having told them that he endured those things *with joy*, and having shewn the fruits of them, then (and not before) he brings in that which would give them  
<sup>v. 25-27.</sup> pain, that he may not overwhelm their minds. [And<sup>1</sup> now

<sup>1</sup> Οὐ γὰρ εἰ πολλοὺς εἰδεῖ τότε ἐφείσατο (mod. ἐφείσερο). Non enim si multos vidiisset, eis pepercisset, Ben. But Cat. has preserved the true reading, ἐφείσατο.

<sup>2</sup> Εσται χρηστὸς καὶ μέγας ἀνὴρ. The second epithet being evidently

unsuitable, mod. t. gives, χρηστὸς ἀνὴρ καὶ πράος γενήσεται. But perhaps χ. δ. καὶ μ. belongs to the next sentence, as an exclamation on v. 22. "A good and great man!" and for μαλάσσεται: ξέται we may read μαλαχθῆσεται.

<sup>1</sup> Old text: Ινα μὴ καταχώσῃ αὐτῶν

behold etc. *Wherefore I take you to record, that I am pure from the blood of all men, because I have not shrank from] declaring unto you the whole counsel of God:* <sup>XX.  
17—31.</sup>

\* \* \* that (counsel) which concerns the present matter.

[*For I know this, etc.*] *What then, some one might say,* v. 29.

"thinkest thou thyself so great? if thou shouldst depart, are we to die?" I say not this, he replies, that my absence causeth this: but what? That there shall rise up against you certain of another sort: he says not, "because of my departing," but *after my departing*: that is, after his going on his journey.—And yet this thing has happened already: much more (then will it happen) hereafter. Then we have the cause, *to draw away disciples after them.* v. 30.

That there are heresies, this is the cause, and no other than this. Then comes also consolation. But if He purchased it *with His own blood*, He will assuredly stand forward in its defence. *Night and day*, he says, *I ceased not to warn with tears.* This might well be said in our case also: and though the speech seems to refer peculiarly to the teachers, it is common also to the disciples. For what, though I speak and exhort and weep night and day, while the disciple obeys not? Therefore<sup>m</sup> it is that he says, *I take you to record:* since also himself says, *I am pure from the blood of all men; for I have not shunned to declare unto you.* Why then, this only is to be a teacher, to declare, to preach, to instruct, shrink from nothing, to exhort night and day: but if, while one is doing all this, nothing

*τὴν διάνοιαν*, followed by the latter part of v. 27. *Τοῦ ἀναγγέλαιοῦ μηνὸς τ. Α.* But the connexion may also be, "*I have not shrank*—of course in due order and proportion" (or something of that kind) "*that he may not overwhelm their minds, from declaring etc.*" It might seem, however, from the comment which follows, viz. *τὴν τεπλὴν τοῦ παρόντος πρόδυσματος*, that Chrys. is here proposing an interpretation of v. 27. different from what was implied in the first exposition, p. 594, and from that of v. 20: i. e. "*painful as it is, I have not shrank from announcing to you all the counsel of God, to wit, as touching the present matter, my separation from you, so that ye shall see my face no more.*" But this being very

unsatisfactory, it is better to take the connexion thus: Nor does he now shrink from declaring to them the whole counsel of God concerning the coming events, and their duty and responsibility therein. (We have therefore placed the mark of an hiatus before this clause.)—Mod. t. substitutes, "But what is this (that he adds), *Also of your own selves shall men arise, speaking perverse things?* What then, &c."

The text is evidently confused or defective here. Mod. t. "For that none may fancy it plea enough for his justification, that he is a disciple while yet he does not yield, therefore having said, *I take you to record*, he adds, *for I have not shunned, &c.*"

HOMIL. comes of it, ye know what remains. Then we have XLIV. another justification: *I am pure from the blood of all men.*

Think not that these words are spoken to us only: for indeed this speech is addressed to you also, that ye should attend to the things spoken, that ye should not start away from the hearing. What can I do? Lo! each day I rend myself with crying out, "Depart from the theatres:" and many laugh at us: "Desist from swearing, from covetousness:" numberless are our exhortations, and there is none to hear us. But I do not discourse during night? Fain would I do this also in the night time, and at your tables, if it were possible that one could be divided into ten thousand pieces, so as to be present with you and discourse. But if once in the week we call to you, and ye shrink back, and some of you do not even come here, and you that do come, depart having received no profit,—what shall we do? Many I know even sneer at us, that we are for ever discoursing about the same things: so wearisome are we become to you by very satiety. But for this not we are to blame, but the hearers may thank themselves. For he indeed who is making good progress, rejoices to hear the same things always; it seems to be his praises that he hears spoken: but he who does not wish to get on, seems even to be annoyed, and though he hear the same thing but twice, it seems to him that he is hearing it often.

v. 26. *I am pure,* he says, *from the blood of all men.* This was fit and proper for Paul to say, but we dare not say it, conscious as we are of numberless faults. Wherefore for him the ever vigilant, ever at hand, the man enduring all things for the sake of the salvation of his disciples, it was fit and proper to

Deut. 3, say this: but we must say that of Moses, *The Lord was 26. wroth with me for your sakes,* because ye lead us also into many sins. For when we are dispirited at seeing you making no progress, is not the greater part of our strength struck down? For what, I ask you, has been done? Lo! by the grace of God we also have now passed the space of three years\*, not indeed night and day exhorting you, but

\* St. Chrysostom succeeded Nectarius in the Archibishopric of Constantinople, 26th Feb. Cons. Honorius IV. and Eutychianus A.D. 398. Socrat.

vi. 2.—From the following passage it appears that these Homm. though begun after Easter, perhaps of A.D. 400, extended over a considerable period of

doing this, often every third day, or every seventh. What more has come of it? We accuse, we rebuke, we weep, we are in anguish, although not openly, yet in heart. But those (inward) tears are far more bitter than these (outward ones): for these indeed bring a kind of relief to the feelings of the sorrowful, whereas those aggravate it, and bind it fast. Since when there is any cause of grief, and one cannot give vent to the sorrow, lest he should seem to be vainglorious, think what he suffers! Were it not that people would tax me with excessive love of display, you would see me each day shedding fountains of tears: but to those my chamber is witness, and my hours of solitude. For believe me I have (at times) despaired of my own salvation, but from my mourning on your account, I have not even leisure to bemoan my own evils: so entirely are ye all in all to me. And whether I perceive you to be advancing, then, for very delight, I am not sensible of my own evils: or whether I see you not advancing, such is my grief, I again dismiss my own cares from my thoughts: brightening up on account of your good things, though I myself have evils without number, and saddened on account of your painful things, though my own successes were without number. For what hope is there for the teacher, when his flock is destroyed? What kind of life, what kind of expectation is there for him? With what sort of confidence will he stand up before God? what will he say? For grant that he has nothing laid to his charge, has no punishment to suffer, but is *pure from the blood of all men*: yet even so will he suffer a grief incurable: since fathers also, though they be not liable to be called to account for their children's sins, nevertheless have grief and vexation. And this profits them nothing<sup>o</sup>, nor<sup>1</sup> shields<sup>1 πολ-</sup> <sup>σταται</sup>

time, not being preached every day.—Below, mod. t. spoils the sense by altering *κυρότερα* into *κούφότερα*.

<sup>o</sup> Mod. t. inserts *αφγούσι*, and makes the sentence interrogative. “And does this, you will say, profit them nothing nor shield them, that they watch for our souls? But then they watch as they that must give an account: and to some indeed this seems to be terrible.” The meaning in general seems to be: “If they perish, yet surely you can comfort yourself with the thought, that you at

least are *pure from their blood*. No, this thought avails nothing to ward off (that sorrow). “Because *they* watch &c.”—this seems a fearful thing. But if you be lost, it is not the thought of my accountability that gives me most concern—it is the thought of your perishing. Oh! that I might in the last day find you saved though not through me, yes, though I myself thereafter were called to account as not having done my part by you!”

HOMIL. them. *For it is they that watch for our souls, as those XLIV. that must give account.* This seems to be a fearful thing: Heb. 13, 17. to me this gives no concern after your destruction. For

whether I give account, or not, it is no profit to me. Might it be, that ye were saved, and I to give account because of you: ye saved, and I charged with not having fulfilled my part! For my anxiety is not that you should be saved through me as the means, but only that you should be saved, no matter by what person as the instrument. Ye know not the pangs of spiritual childbirth, how overpowering they are; how he who is in travail with this birth, would rather be cut into ten thousand pieces, than see one of those to whom he has given birth perishing and undone. Whence shall we persuade you? By no other argument indeed, but by what has been done, in all that regards you we shall clear ourselves<sup>p</sup>. We too shall be able to say, that in nothing have we shrunk (*from declaring to you the whole truth*): nevertheless we grieve: and that we do grieve, is manifest from the numberless plans we lay and contrivances we devise. And yet we might say to ourselves, What matters it to me? I have done my part, *I am pure from (their) blood*: but this is not enough for comfort. If we could tear open our heart, and shew it to you, ye would see with what largeness it holds (you) within it, both women and children and men; for such is the power of love, that

<sup>2 Cor. 7, 1</sup> it makes the soul more spacious than the heaven. *Receive us*, says (Paul): *we have wronged no man, ye are not straitened in us.*

13. He had all Corinth in his heart, and says, *Ye are not straitened: be ye also enlarged;* but I myself could not say this, for I well know, that ye both love me and receive me. But what is the profit either from my love or from yours, when the things pertaining to God thrive not in us? It is a ground for greater sorrow, an occasion of worse

<sup>1 λύπης, 1</sup> mischief. I have nothing to lay to your charge: *for I bear Gal. 4, you record, that, if it had been possible, ye would have 15.*

<sup>p</sup> Ἐπέρεθεν μὲν οὐδαμόθεν, ἀπὸ δὲ τῶν καθ' ὅπλα πάντα ἀπολυσθεῖσα. Ἀπολύεσθαι (ἀγκλήματα), is frequent in Chrys., often confused with ἀπολογεῖσθαι and ἀποδεῖσθαι. See Mr. Field's Index and Annotat. in Hom. Matth.

*plucked out your own eyes, and have given them to me. Acts  
We yearn not only to give you the Gospel, but also our own souls. 17—31.  
souls. We are loved, and we love (you): but this is not the 1 Thess.  
question. But let us love Christ, for the first commandment 2, 8.  
is, Thou shalt love the Lord thy God: and the second is like Mat. 22,  
unto it, And thy neighbour as thyself. 37—39.  
We have the second, we need the first: need the first, exceedingly, both I and  
you. We have it, but not as we ought. Let us love Him: ye know how great a reward it laid up for them that love  
Christ: let us love Him with fervour of soul, that, enjoying  
His good will, we may escape the stormy waves of this  
present life, and be found worthy to obtain the good things  
promised to them that love Him, through the grace and  
mercy of His only-begotten Son, with Whom to the Father  
together with the Holy Ghost be glory, might, honour, now  
and ever, world without end. Amen.*

## H O M I L Y XLV.

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ACTS xx. 32.

*And now, brethren, I commend you to God, and to the word of His grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.*

WHAT he does when writing in an Epistle, this he does also when speaking in council: from exhorting, he ends with prayer: for since he had much alarmed them by v. 29. saying, *Grievous wolves shall enter in among you*, therefore, not to overpower them, and make them lose all self-possession, observe the consolation (he gives). *And now*, he says, as always, *I commend you, brethren, to God, and to the word of His grace*: that is, to His grace: it is grace that saveth. He constantly puts them in mind of grace, to make them more earnest as being debtors, and to persuade them to have confidence. *Which is able to build you up*. He does not say, to build, but, *to build up*, shewing that they had (already) been built. Then he puts them in mind of the hope to come; *to give you an inheritance*, he says, *among all them which are sanctified*. Then exhortation again: *I have coveted no man's silver, or gold, or apparel*. He takes away that which is the root of evils, the love of money. *Silver, or gold*, he says. He says not, I have not taken, but, not even *coveted*. No great thing this, but what follows v. 34. 35. after is great. *Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have shewed you all things, how that so labour-*

*ing ye ought to support the weak.* Observe him working <sup>Acts</sup> <sup>XX.</sup> with his hands, and not simply that, but labouring at it. <sup>32—38.</sup> *These hands have ministered unto my necessities, and to* <sup>XXI.</sup> *them that were with me:* so as to put them to shame. And <sup>1—4.</sup> see how worthily of them. For he says not, *Ye ought to shew yourselves superior to money, but what? to support the weak—not all indiscriminately—and to hear the word of the Lord which He spake, It is more blessed to give than to receive.* For lest any one should think that it was spoken with reference to them, and that he gave himself for an ensample, as he elsewhere says, *giving an ensample to you,* Phil. 3, he added the declaration of Christ, Who said, *It is more* <sup>17.</sup> *blessed to give than to receive.* He prayed over them while exhorting them: he shews it both by action,—*And when he* <sup>v. 36.</sup> *had thus spoken, he kneeled down, and prayed with them all,*—he did not simply pray, but with much feeling<sup>1</sup>: great <sup>κατα-</sup> <sup>ρύγεως</sup> was the consolation—and by his saying, *I commend you to the Lord. And they all wept sore, and fell on Paul's* <sup>v. 37.38.</sup> *neck, and kissed him, sorrowing most of all for the words which he spake, that they should see his face no more.* He had said, that *grievous wolves should enter in;* had said, *I am pure from the blood of all men:* and yet the thing that grieved them most of all was this, *that they should see him no more:* since indeed it was this that made the war grievous. *And they accompanied them,* it says, *unto the ship. And it came* <sup>Acts 21,</sup> <sup>1—3.</sup> *to pass, that after we had torn ourselves from them*—so much did they love him, such was their affection towards him—and *had launched, we came with a straight course unto Coos, and the day following unto Rhodes, and from thence unto Patara: and finding a ship sailing over unto Phenicia, we went aboard, and set forth.* Now when we had discovered Cyprus, we left it on the left hand, and sailed into Syria, and landed at Tyre: he came to Lycia, and having left Cyprus, he sailed down to Tyre—for there the ship was to unlade her burden. *And finding disciples, we tarried there* <sup>v. 4.</sup> *seven days: who said to Paul through the Spirit, that he should not go up to Jerusalem.* They too prophesy of the afflictions. It is so ordered that they should be spoken by them also, that none might imagine that Paul said those things without cause, and only by way of boasting. And

**HOMIL.** there again they part from each other with prayer. *And when we had accomplished those days, we departed, and went our way; and they all brought us on our way, with wives and children, till we were out of the city: and we kneeled down on the shore, and prayed. And when we had taken our leave one of another, we took ship; and they returned home again. And when we had finished our course from Tyre, we came to Ptolemais, and saluted the brethren, and abode with them one day. And the next day we that were of Paul's company departed, and came unto Cæsarea: and we entered into the house of Philip the evangelist, which was one of the seven; and abode with him. Having come to Cæsarea, it says, we abode with Philip, which was v. 9. one of the seven. And the same man had four daughters, virgins, which did prophesy. But it is not these that foretell v. 10. 11. to Paul, though they were prophetesses; it is Agabus. And as we tarried there many days, there came down from Judæa ch. 11, a certain prophet, named Agabus. And when he was come 28. unto us, he took Paul's girdle, and bound his own hands and feet, and said, *Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles.* He who formerly had declared about the famine, the same says, This man, who owneth this girdle, thus shall they bind. The same that the prophets used to do, representing events to the sight, when they spoke about the captivity—as did Ezekiel—the same did this (Agabus). And, what is the grievous part of the business, *deliver him into the hands of the Gentiles.* And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem. Many even besought him not to depart, and v. 13. still he would not comply. Then Paul answered, *What mean [2.] ye to weep and to break mine heart?*\* Do you mark? Lest, ch. 20, having heard that saying, *I go bound in the Spirit,* you 22. should imagine it a matter of necessity, or that he fell into it ignorantly, therefore these things are foretold. But they wept, and he comforted them, grieving at their tears. For, *what mean ye,* he says, *to weep and to break my heart?* Nothing could be more affectionate: because he saw them*

\* The remainder of v. 13 and 14 we have removed from this to its proper place.

weeping, he grieved, he that felt no pain at his own trials. ACTS  
*For I am ready not to be bound only, but also to die at XXI.*  
*Jerusalem for the name of the Lord Jesus. And when he v. 13.14.*  
*would not be persuaded, we ceased, saying, The will of the*  
*Lord be done. Ye do me wrong in doing this: for do I*  
*grieve? Then they ceased, when he said, to break my heart.*  
*I weep, he says, for you, not on account of my own suf-*  
*ferings: as for those (men), I am willing even to die for them.*  
*But let us look over again what has been said.*

[*Silver, or gold, or apparel, etc.*] So then, it was Recap-i-tulation.  
 not in Corinth only that they did this<sup>b</sup>—they that ch. 20,  
 corrupted the disciples, but in Asia as well. But he 33. 34.  
 nowhere casts this up as a reproach to the Ephesians, when 1 Cor. 9.  
 writing to them. And why? Because he did not fall upon 2 Cor.  
 any subject that obliged him to speak of this. But to the 11, 10.  
 Corinthians he says, *My boasting has not been stopped in* 2 Cor.  
*the regions of Achaia.* And he does not say, Ye did not  
 give to me: but, *Silver, or gold, or apparel, I coveted not,*  
 that it might not seem to be their doing, that they had not  
 given. And he does not say, From no man have I coveted  
 the necessaries of life, that again it might not look like  
 accusing them: but he covertly hints as much, seeing that  
 he provided subsistence for others as well as himself.  
 See how he worked with earnestness, *night and day dis-* v. 31.  
*coursing (to others), with tears, warning each one of them.*  
 (Here) again he puts them in fear: *I have shewed you all* v. 35.  
*things, he says: ye cannot take refuge in the plea of*  
*ignorance: have shewn you by works how that so labouring*  
*ye ought to work.* And he does not say, that to receive is  
 bad; but that not to receive is better. For, remember, he  
 says, *the words of the Lord which he spake: It is more*  
*blessed to give than to receive.* And where said He this?  
 Perhaps the Apostles delivered it by unwritten tradition: or  
 else it is plain from (recorded sayings, from) which one

<sup>b</sup> Οὐκ ἄρα ἐν Κοπτίθῳ τοῦτο εἰργά- expressed, may be this: “So different  
 σαρρο μόνον οἱ διαφθείροντες τοὺς μα- from those grievous wolves not sparing  
 θῆτας κ. τ. λ. One would have ex- the flock, the false-teachers who would  
 pected εἰργάσατο μόνον, καλοῦχος make a gain of them! So then,  
 οἱ δ. But the connexion, not fully &c.”

**HOMIL.** could infer it\*. For in fact here he has shewn both boldness  
**XLV.** in meeting dangers, sympathy with those over whom he  
ruled, teaching with (unshrinking) boldness, humility, (voluntary) poverty: but, what we have here is even more than  
**Mat. 19.** that poverty. For if He says there (in the Gospel), *If thou wilt*  
**21.** *be perfect, sell what thou hast [and give to the poor]*, when,  
besides receiving nothing himself, he provides sustenance  
for others also, what could equal this? It is one degree to  
fling away one's possessions; a second, to be sufficient for  
the supply of one's own necessities; a third, to provide for  
others also; a fourth, for one (to do all this) who preaches  
and has a right to receive. So that here is a man far better  
than those who merely forego possessions. *Thus it is right*  
*to support the weak*: this is (indeed) sympathy with the  
**v. 37.** weak; for to give from the labours of others, is easy. *And*  
*they sell on his neck*, it says, *and wept*. He shews their  
affection also by saying, *Upon his neck*, as taking a last  
and yet a last embrace, such was the love they conceived  
from his discourse, such the spell of love that bound them.  
For if we groan when simply parting from each other,  
although we know that we shall receive one another back  
again, what a tearing away of themselves it must have been  
**ch. 21.** to them! Methinks Paul also wept. *Having torn ourselves*  
*away*, he says: he shews the violence of it by saying,  
*having torn ourselves away from them*. And with reason:  
otherwise they could never have got to sea. What means,  
*We came with a straight course unto Coos?* Instead of  
saying, "we did not go round nor make stay in other  
places." Then *unto Rhodes*. See how he hastens on. *And*  
*finding a ship sailing over unto Phenicia*. Possibly that ship  
(in which they had come) was making a stay there: wherefore  
they shifted to another, and not having found one going to  
Cæsarea, but (finding this) for Phenice, they embarked in  
it, (and pursued their voyage,) having left Cyprus also and  
Syria: but the expression, *having left it on the left hand*,  
is not said simply (in that meaning), but that they made  
speed not to get to Syria either<sup>d</sup>. [*We landed at Tyre*].

\* Some text or texts of the Gospels   *Kal γάρ.*  
should be supplied here: beginning   <sup>d</sup> By *Syria* he seems here to mean the  
perhaps like the next sentence, with a   northern parts, about *Antioch*. "They

Then they tarry with the brethren seven days. Now that <sup>Accts</sup> ~~they were come near to Jerusalem, they no longer run.~~ <sup>xxi.</sup> ~~1-16.~~

(b) [Who said to Paul through the Spirit, that he should <sup>v. 4.</sup> not go up to Jerusalem.] Observe how, when the Spirit does not forbid, he complies. They said, *Adventure not ch. 19, thyself into the theatre, and he did not adventure:* often <sup>31.</sup> they bore him off (from dangers), and he complied: again he escaped by a window: and now, though numberless persons, so to say, beseech him, both those at Tyre and those at Cæsarea, weeping also and predicting numberless dangers, he refuses to comply. And yet it is not (merely), they predicted the dangers, but *said by the Spirit.* If then the Spirit bade, why did he gainsay? [*By the Spirit*], that is, they knowing *by the Spirit* (what would be the consequences, said to him): for of course it does not mean that the exhortation they made was by the Spirit. For they did not simply foretel to him the dangers (*through the Spirit*), but (added of themselves) that it behoved him not to go up—sparing him. But *after we had accom-* <sup>v. 5.</sup> *plished the days*, i. e. had fulfilled the appointed days, [*we separated, and went on our way*]: *they all bringing us on our way with wives and children.*—See how great was the entreaty. And again they part with prayer. Also in v. 6-8. Ptolemais they stay one day, but in Cæsarea many. (a) Now that they are near to Jerusalem, they no longer hurry. For observe, I pray you, all the days. *After the day of unleavened bread* they came to *Troas* in five days; then they there spent seven; in all, twelve: then to *Thasos*, to *Mytilene*, ib. 13-17 to *Troglitium* and over against *Chios*, and to *Samos* and *Miletus*; eighteen in all. Then to *Cos*, to *Rhodes*, to *Patara*, <sup>ch. 21,</sup> <sub>1-10.</sub> twenty-one: then † say<sup>\*</sup> five to *Tyre*; twenty-six: there, seven; thirty-three: *Ptolemais*, thirty-four: then to *Cæsarea*, many days: and then, thereafter, the prophet puts them up thence. (c) When Paul has heard that he has to suffer numberless perils, then he is in haste, not flinging himself upon the

left Cyprus on the left, but nearer to it than the opposite coast of Syria, because he did not wish to come near that either." Mod. t. "This is not said idly, but to shew that he did not think fit even to come near it (Cyprus), they sailing straight for Syria." What

follows required transposition: the derangement, 2, 1: 3, 5, 7: 4, 6, 8.

\* A. C. Cat. (in B. the original characters are written over by a later hand), Εἴρα βούλησαι πέμψε εἰς Τύρον. Perhaps βούλει θεῖναι. Mod. t. εἴρα δεκίθει δι' ἡμερῶν πέμπει.

**HOMIL.** dangers, but accounting it to be the command of the Spirit.

**XLV.** (e) And Agabus does not say, *They shall bind* Paul, that he  
 v. 11. may not seem to speak upon agreement (with Paul), but *the man that owneth this girdle*—so then he had a girdle also<sup>1</sup>.

v. 12-14. But when they could not persuade him—this was why they wept—then they *held their peace*. Do you mark the resignation? do you mark the affection? *They held their peace*, it says, *saying, The will of the Lord be done.* (g) The Lord, say they, Himself will do that which is pleasing in His sight. For they perceived that it was the will of God. Else Paul would not be so bent (upon going)—he that on

v. 15. all (other) occasions delivers himself out of dangers. (d) *And after these days*, it says, *having taken up our carriages*—i. e. having received the (supplies) necessary for the journey—

v. 16. *we went up to Jerusalem. And there went with us also certain of the disciples from Cæsarea, bringing us to one with whom we should lodge, one Mnason, an ancient disciple, of Cyprus.* And when we were come to Jerusalem, the brethren received us gladly. (f) *Bringing us*, it says, (to him) *with whom we should lodge*—not to the Church: for

ch.15,4. on the former occasion, when they went up concerning the decrees, they lodged with the Church, but now with a certain *ancient disciple*. (The expression) shews that the preaching had been going on a long time: whence it seems to me that this writer in the Acts epitomises the events of many years, relating (only) the matters of chief importance. (h) So unwilling were they to burthen the Church, when there was another to lodge them; and so little did they stand upon their dignity. *The brethren*, it says, *received us gladly*. Affairs among the Jews were now full of peace: there was not much warfare (among them). *Bringing us*, it says, *to one with whom we should lodge*. Paul was the guest he entertained. Perchance some one of you says: Aye, if it were given me to entertain Paul as a guest, I readily and with much eagerness would do this. Lo!

<sup>1</sup> Hom. x. in Matt. p. 144. E. “But why, you may ask, did he (the Baptist) use a girdle also with his garment? This was a custom with the ancients, before this present soft and dissolute fashion of ours came in. Thus Peter appears girded, and Paul likewise: as it says, *The man that owneth this girdle.*”

it is in thy power to entertain Paul's Master for thy guest, <sup>ACTS</sup>  
 and thou wilt not: for *he that receiveth one of these least,* <sup>XXI.</sup>  
*He saith, receiveth Me.* By how much the brother may be <sup>Mat. 18,</sup>  
 least, so much the more does Christ come to thee through <sup>5.</sup> *Luke 9,*  
 him. For he that receives the great, often does it from <sup>48.</sup>  
 vainglory also: but he that receives the small, does it purely  
 for Christ's sake. It is in thy power to entertain even the  
 Father of Christ as thy guest, and thou will not: for, *I was Mat. 25,*  
<sup>a stranger, He says, and ye took me in: and again, *Unto* <sup>35.</sup> *ib. 40.*  
*one of the least of these the brethren that believe on Me, ye*  
*have done it unto Me.* Though it be not Paul, yet if it be  
 a believer and a brother, although the least, Christ cometh  
 to thee through him. Open thine house, take Him in. *He Mat. 10,*  
<sup>41.</sup> *that receiveth a prophet,* He saith, *shall receive a prophet's*  
*reward.* Therefore too he that receives Christ, shall receive  
 the reward of him who has Christ for his guest<sup>b</sup>. Do not  
 thou disbelieve His words, but be believing. Himself hath  
 said, Through them I come to thee: and that thou mayest  
 not disbelieve, He lays down both punishments for those  
 who do not receive, and honours for those who do receive;  
 since He would not have done this, unless both the person  
 honoured and the person insulted were Himself. "Thou  
 receivedst Me," He saith, "into thy lodging, I will receive  
 thee into the Kingdom of My Father; thou tookest away  
 My hunger, I take away thy sins; thou sawest Me bound, I  
 see thee loosed; thou sawest Me a stranger, I make thee a  
 citizen of heaven; thou gavest Me bread, I give thee an  
 entire Kingdom, that thou mayest inherit and possess it." He  
 saith not, "Receive," but, *Inherit*, the word which is  
 spoken of those who have possession by right of ownership;  
 as when we say, "This have I inherited." Thou didst it to Me  
 in secret, I will proclaim it openly: and of thine acts indeed I  
 say, that they were of free gift, but Mine are of debt. "For  
 since thou," He saith, "didst begin, I follow and come  
 after: I am [not] ashamed to confess the benefits conferred  
 on Me, nor from what things thou didst free Me, hunger  
 and nakedness and wandering. Thou sawest Me bound,</sup>

<sup>a</sup> Here supply, *He that receiveth* τοῦ Χριστὸν ζεύγοτος.—Ben. renders  
*Me, receiveth Him that sent Me.* the latter clause, 'recipiet mercedem  
<sup>b</sup> εὐκοῦν καὶ δὲ Χριστὸν (should it be Christi peregrinantis.'

HOMIL. thou shalt not behold the fire of hell; thou sawest Me  
XLV. sick, thou shalt not behold the torments nor the punishments." O hands, truly blessed, which minister in such services as these, which are accounted worthy to serve Christ! Feet which go into prisons for Christ's sake, with ease defy the fire: no trial of bonds have they, (the hands)<sup>1</sup> which saw Him bound! Thou clothedst Him with a garment, and thou puttest on a garment of salvation: thou wast in prison with Him, and with Him thou findest thyself in the Kingdom, not ashamed, knowing that thou visitedst Gen. 18, *Him*. The Patriarch knew not that he was entertaining 3. Angels, and he did entertain them. Let us take shame to ourselves, I beseech you: he was sitting in mid-day, being ch. 7, 5. in a foreign land, where he had none inheritance, *not so much as to set his foot on*: he was a stranger, and the stranger entertained strangers: for he was a citizen of heaven. Therefore, not even while he was on earth was he a stranger (to Him). We are rather strangers than that stranger, if we receive not strangers. He had no home, and his tent was his place of reception. And mark his liberality—he killed a calf, and kneaded fine meal: mark his ready mind—by himself and his wife: mark the unassuming manner—he worships and beseeches them. For all these qualities ought to be in that man who entertains strangers—readiness, cheerfulness, liberality. For the soul of the stranger is abashed, and feels ashamed; and unless (his host) shew excessive joy, he is as (if) slighted, and goes away, and it becomes worse than not to have received him, his being received in this way. Therefore he worships them, therefore he welcomes them with speech, therefore [4.] with a seat. For who would have hesitated, knowing that this work was done unto Him? "But we are not in a foreign land." If we will, we shall be able to imitate him. How many of the brethren are strangers? There is a common apartment, the Church, which we call the *Xenon*. Be inquisitive<sup>1</sup>, sit before the doors, receive those who come yourselves; though you may not wish to take them into your

<sup>1</sup> All our MSS. omit *χῆρες*, but the text *αἱ δεδεμένοιν αὐτῷ οὐδὲν σαι-* Below, before 'not ashamed,' mod. t. re-inserts, 'These things He (Christ) quires more than this for its emendation. confesseth.'

houses, at any rate in some other way (receive them), by supplying them with necessaries. "Why, has not the Church means" you will say? She has: but what is that to you? that they should be fed from the common funds of the Church, can that benefit you? If another man prays, does it follow that you are not bound to pray? Wherefore do you not say, "Do not the priests pray? then why should I pray?" "But I," you will say, "give to him who cannot be received there." Give, though it be to that one: for what we are anxious for is this, that you should give at any rate. Hear what Paul says: *That it may relieve them*<sup>1 Tim.</sup> *that are widows indeed, and that the Church be not bur-*<sup>5, 16.</sup> *thened.* Be it how you will, only do it. But I put it, not, *that the Church be not burthened*, but, "that thou be not burthened;" for at this rate thou wilt do nothing, leaving all to the Church. This is why there is a common room set apart by the Church, that you may not say these things. "The Church," say you, "has lands<sup>1</sup>, has money, and revenues." And has she not charges? I ask; and has she not a daily expenditure? "No doubt," you will say. Why then do you not lend aid to her moderate means? I am ashamed indeed to say these things: however, I compel no man, if any one imagines what I am saying to be for gain. Make for yourself a guest-chamber in your own house: <sup>1</sup>set up a bed there, set <sup>1 comp.</sup> up a table there and a candlestick. For is it not absurd,<sup>2 Kings</sup> <sup>4, 10.</sup> that whereas, if soldiers should come, you have rooms set apart for them, and shew much care for them, and furnish them with everything, because they keep off from you the visible war of this world, yet strangers have no place where they might abide? Gain a victory over the Church. Would you put us to shame? This do: surpass us in liberality: have a room, to which Christ may come: say, "This is Christ's cell: this building is set apart for Him." Be it but an underground<sup>1</sup> chamber, and mean, He despairs it not. *Naked and a stranger*, Christ goes about, it is but a

<sup>1</sup> Ἄλλ' ἔχει λούγα ἡ ἐκκλησία. On λούγα, *juga*, see p. 162, note p. Here also B. λυγγα. mod. L substitutes δακτυ-

<sup>1</sup> A.B.C. κἀν καταγέγιον, so Morel. Ben. But E. has here preserved the true reading κατάθεον, so Savil. with marg. κατάθαιον.

**HOMIL. shelter** He wants: afford it, though but this. Be not **XLV.** uncompassionate, nor inhuman: be not so earnest in worldly matters, so cold in spiritual. Let also the most faithful of thy servants be the one entrusted with this office, and let him bring in the maimed, the beggars, and the homeless. These things I say to shame you. For ye ought indeed to receive them in the upper part of your house: but if ye will not do this, then though it be below, though but where thy mules are housed, and thy servants, there receive Christ. Perchance ye shudder at hearing this. What then, when ye do not even this? Behold, I exhort, behold, I bid you: let this be a matter to be taken up in earnest. But ye do not wish it thus, perhaps? Do it some other way. There are many poor men and poor women: set apart some one (of these) constantly to remain there: let the poor man be (thine inmate) though but as a guard to thy house: let him be to thee wall and fence, shield and spear. Where alms are, the devil dares not approach, nor any other evil thing. Let us not overlook so great a gain. But now, a place is set apart for a chariot, and for <sup>\*Baa-</sup> ~~reproviso~~ litters another: but for Christ Who is wandering, not even one! Abraham received the strangers in the place where he abode himself: his wife stood in the place of a servant, the guests in the place of masters. He knew not that he was receiving Christ; knew not that he was receiving Angels; so that had he known it, he would have lavished his whole substance. But we, who know that we receive Christ, shew not even so much zeal as he did who thought that he was receiving men. "But they are impostors," you will say, "many of them, and unthankful." And for this the greater thy reward, when thou receivest for the sake of Christ's name. For if thou knowest indeed that they are impostors, receive them not into thy house: but if thou dost not know this, why dost thou accuse them lightly? "Therefore I tell them to go to the receiving house." But what kind of excuse is there for us, when we do not even receive those whom we know, but shut our doors against all? Let our house be Christ's general receptacle: let us demand of them as a reward, not money, but that they make our house the receptacle for Christ: let us run about everywhere, let us drag them in,

let us seize our booty: greater are the benefits we receive than what we confer. He does not bid thee kill a calf: give thou bread to the hungry, raiment to the naked, shelter to the stranger. But that thou mayest not make this thy pretext, there is a common apartment, that of the Church; throw thy money into that, and then thou hast received them: since (Abraham) there had the reward of those things also which were done by his servants. [He gave the calf <sup>Gen. 18,</sup> *to a young man, and he hasted to dress it.*] So well trained were his servants also! They ran, and murmured not as ours do: for he had made them pious. He drew them out to war, and they murmured not: so well disciplined were they. For he had equal care for all as for himself: he all but said as Job did, *We were alike* <sup>Job 33,</sup> *formed in the same womb.* Therefore let us also take thought for their salvation, and let us make it our duty to care for our servants, that they may be good: and let our servants also be instructed in the things pertaining to God. Then will virtue not be difficult to us, if we train them orderly. Just as in war, when the soldiers are well-disciplined, the general carries on war easily, but the contrary happens, when this is not so: and when the sailors too are of one mind, the pilot easily handles the rudder-strings; so here likewise. For say now, if thy servants have been so schooled, thou wilt not be easily exasperated, thou wilt not have to find fault, wilt not be made angry, wilt not need to abuse them. It may be, thou wilt even stand in awe of thy servants, if they are worthy of admiration, and they will be helpers with thee, and will give thee good counsel. But from all these shall all things proceed that are pleasing to God, and thus shall the whole house be filled with blessing, and we, performing things pleasing to God, shall enjoy abundant succour from above, unto which may we all attain, through the grace and mercy of our Lord Jesus Christ, with Whom to the Father and the Holy Ghost together be glory, might, honour, now and ever, world without end. Amen.

## HOMILY XLVI.

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ACTS XXI. 18, 19.

*And the day following Paul went in with us unto James : and all the elders were present. And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry.*

THIS was the Bishop of Jerusalem ; and to him (Paul) ch. xv. is sent on an earlier occasion. This (James) was brother of the Lord ; a great and admirable man. (To him, it says,) *Paul entered in with us.* Mark the (Bishop's) unassuming behaviour: *and the elders* (were present). Again Paul relates to them the things relating to the Gentiles, not indulging in vain-glory, God forbid, but wishing to shew forth the mercy of God, and to fill them with great joy. See accordingly : v. 20. *when they heard it*, it says, *they glorified God*,—not praised nor admired Paul: for in such wise had he narrated, as referring all to Him—and said unto him, *Thou seest, brother, how many thousands of Jews there are which believe.* Observe with what modest deference they too speak: [they said to him :] not (James) as Bishop discourses authoritatively, but they take Paul as partner with them in their view [*Thou seest, brother*]; as though immediately and at the outset apologising for themselves, and saying, “ We did not wish this. Seest thou the necessity of the thing ? *how many thousands, say they, of Jews there are which have come together.*” And they say not, “ how many thousands we have made catechumens,” but, *there are.* *And these, say they, are all zealous for the law.* Two reasons—the

number of them, and their views. For neither had they <sup>Acts</sup> been few, would it have been right to despise them : nor, if <sup>XXI.</sup> 18—25. they were many and did not all cling to the law, would there have been need to make much account of them. Then also a third cause is given : *And they all*, it says, *have been v. 21.* *informed of thee*—they say not, “have heard,” but [*κατηχήθησαν*, that is,] so they have believed, and have been taught, *that thou teachest apostasy from Moses to all the Jews which are among the Gentiles, by telling them not to circumcise their children, neither to walk after the customs.* *What is it v. 22. 23.* therefore ? *the multitude must needs come together* : for *they will hear that thou art come.* *Do therefore this* that *we say to thee*: they say these things as advising, not as commanding. *We have four men which have a vow on v. 23. 24.* them ; them take, and purify thyself with them, and be at charges with them. Make thy defence in act, not in word—*that they may shave themselves*, it says, *and all may know that those things, whereof they were informed concerning thee, are nothing; but that thou thyself also walkest orderly, and keepest the law*: they say not, “teachest,” but, of superabundance, *that thou thyself also keepest the law.* For of course not this was the matter of chief interest, whether he did not teach others, but, that he did himself observe the law. “What then” (he might say), “if the Gentiles should learn it? I shall injure them.” How so? say they, seeing that even we, the teachers of the Jews, have sent unto them. *As touching the Gentiles which believe, we v. 25.* *have written and concluded that they observe no such thing, save only that they keep themselves from things offered to idols, and from blood, and from strangled, and from fornication.* Here<sup>1</sup> with a kind of remonstrance, As *we*, say they, com-<sup>1</sup><sub>τικῶς.</sub> manded them, although we are preachers to the Jews, so do thou, although a preacher to the Gentiles, cooperate with us. Observe Paul : he does not say, “Well, but I can bring forward Timothy, whom I circumcised : well, but I can satisfy them by what I have to say (of myself) :” but he complied, and did all : for in fact thus was it expedient (to do). For it was one thing to take (effectual) measures for clearing himself, and another to have done these things without the knowledge of any (of the parties). It was a

**HOMIL.** step open to no suspicion, the fact of his even bearing the expenses. Then Paul took the men, and the next day v. 26. purifying himself with them entered into the temple, signifying the accomplishment of the days of purification, until that an offering should be offered for every one of them. 'Signifying,' διαγγίλλω, i. e. χαταγγέλλω, publicly notifying : v. 27. so that it was he who made himself conspicuous. And when the seven days were about to be completed, the Jews from Asia—for (his arrival) most keeps time with theirs—when they saw him in the temple, stirred up all the people, and laid hands on him, crying out, Men of Israel, help: This is the man, that teacheth all men everywhere against the people, and the law, and this place: and further brought Greeks also into the temple, and hath polluted this holy place. Mark their habitual conduct, how turbulent we everywhere find it, how men who with or without reason v. 29. 30. make a clamour in the midst<sup>b</sup>. For they had seen before with him in the city Trophimus an Ephesian, whom they supposed that Paul had brought into the temple. And all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple: and forthwith the doors were shut. Men of Israel, it says, help: this is the man that (teaches) against the people, and the law, and this place—the things which most troubled them, the Temple and the Law. And Paul does not tax the Apostles with being the cause of these things to him. And they drew him, it says, out of the Temple: and the doors were shut. For they wished to kill him: and therefore were v. 31. 34. dragging him out, to do this with greater security. And as they went about to kill him, tidings came unto the tribune of the cohort, that all Jerusalem was in an uproar. Who immediately took soldiers and centurions, and ran down unto them: and when they saw the tribune

\* Old text: μάλιστα γὰρ ἀκελλούς συγχροίσει, as the comment on οἱ ἀκελλοὶ τῆς Αἰγαίου λοιδόροι, meaning apparently that his arrival at Jerusalem would naturally fall at the same time with that of the Jews who, like himself, came from the same parts. Mod. t. transfers the comment to the first clause of the verse, "And as the days were about

to be fulfilled: δρα τῶς μάλιστα οἱ αὐτοῖς ἔγχροισει," it is not easy to see with what meaning.

<sup>b</sup> δρα τὸ θήσος αὐτῶν πανταχοῦ ταράχωδες, καὶ ἀπλῶς βοῶνται δὲ τῷ μέσῳ. Meaning perhaps that the conduct of these Ephesian Jews was of a piece with that of their heathen countrymen, ch. xix. 28.

and the soldiers, they left beating of Paul. Then the <sup>Acts</sup>  
 tribune came near, and took him, and commanded <sup>XXI.</sup>  
26-38. him to be bound with two chains; and demanded who he  
 was, and what he had done. And some cried one thing,  
 some another, among the multitude. But the tribune having  
 come down delivered him, and commanded him to be bound  
 with two chains: (hereby) appeasing the anger of the people.  
 And when he could not know the certainty for the tumult, <sup>v. 34-36.</sup>  
 he commanded him to be carried into the castle. And  
 when he came upon the stairs, so it was, that he was borne  
 of the soldiers for the violence of the people. For the  
 multitude of the people followed after, crying, Away with  
 him! What means, Away with him? that is, what they  
 say with us according to the Roman custom, To the  
 standards with him<sup>2</sup>! And as Paul was to be led into the <sup>v. 37.</sup>  
 castle, he said unto the tribune, May I speak unto thee?  
 In the act of being borne along up the stairs, he requests  
 to say something to the tribune: and observe how quietly  
 he does it. May I speak unto thee? he says. Who said,  
 Canst thou speak Greek? Art thou not then that Egyptian, <sup>v. 38.</sup>  
 which before these days madest an uproar, and leddest out  
 into the wilderness four thousand men that were murderers?  
 For (this Egyptian) was a revolutionary and seditious person.  
 With regard to this then Paul clears himself, and \* \* \* <sup>4</sup>

[Do therefore this that we say unto thee etc.] He shews Recapi-  
 tulation.  
 that it was not necessary to do this<sup>1</sup> upon principle—whence v. 23.24.  
 also they obtain his compliance—but that it was economy<sup>1 προ-</sup>  
 and condescension. [As touching the Gentiles etc.] Why, <sup>νως</sup>  
 then, this was no hindrance to the preaching, seeing <sup>v. 25.</sup>

\* ἐν τοῖς στύροις αἴροντες ἔμβαλε. Ammonius in the Catena, "It was a custom of the Jews to utter this cry against the just, as they did against the Lord, Αἴρε αἴροντες i. e. away with Him from among the living." Hence Οἰκουμενικός combining this with the explanation in the text, "It was the custom of the Jews, &c. But some say, That is, what they say with us, &c." And so mod. t. "It was a custom of the Jews to say this against those whom they would condemn, as also in the case of Christ

they appear doing this, and saying, 'Ἄπον αὐτὸν!' that is, Make him to disappear from among the living. But some, what among us they say according to the Roman custom, 'Ἐν τοῖς στύροις αἴροντες ἔμβαλε,' the same is the Αἴρε αἴροντες."

<sup>4</sup> Mod. t. supplies the evident lacuna with, "And by what he says, takes him off from his suspicion. But let us look again at what has been read. There are, they say, with us seven men, etc.

**HOMIL.** they themselves legislated for them to this effect. Why, **XLVI.** then<sup>1</sup>, in his taking Peter to task he does not<sup>1</sup> absolutely **Gal. 2,** charge him with doing wrong: for precisely what he does **11.** on this occasion himself, the same does Peter on that occasion, (merely) holding his peace, and establishing *his* doctrine. And he says not, For why? it is not right to teach those among the Gentiles. "It is not enough to have not (so) preached there, but there was need also to do something more, that those may be persuaded that thou observest the law. The affair is one of condescension, be not alarmed." They do not advise him (to this course) sooner, until they have first spoken of the economy and the gain. "And besides, the doing this in Jerusalem, is a thing to be borne.

v. 26. *Do thou this thing therefore here, that it may be in thy power abroad to do the other.*" (b) *The next day*, it says, he *took them*: he deferred it not; for when there is economy in the case, this is the way of it. (a) [*Jews from Asia having seen him*], for it was natural that they were spending some days [there], *in the Temple*. (c) Mark the economy (of Providence) that appeared (in this). After the (believing) Jews had been persuaded (concerning him), then it is that those (Jews of Asia) set upon him, in order that those (believing Jews) may

v. 27. p. 616,  
note a. not also set upon him. Help, say they, *ye men of Israel!* as though it were some (monster) difficult to be caught, and hard to be overcome, that has fallen into their hands. *All men*, they say, *everywhere, he ceaseth not to teach*; not here only. And then the accusation (is) more aggravated by the present circumstances. *And yet more*, say they, *he has polluted the temple, having brought into it men who are Greeks.* And yet in Christ's time there *came up (Greeks) to worship*: true, but here it speaks of Greeks who had no mind v. 30-35. to worship. [*And they seized Paul etc.*] They no longer wanted laws nor courts of justice: they also beat him. But he forbore to make his defence then; he made it afterwards: with reason; for they would not even have heard him then. Pray, why did they cry, *Away with him?*

John 12, 20. *Greeks.* And yet in Christ's time there *came up (Greeks) to worship*: true, but here it speaks of Greeks who had no mind v. 30-35. to worship. [*And they seized Paul etc.*] They no longer wanted laws nor courts of justice: they also beat him. But he forbore to make his defence then; he made it afterwards: with reason; for they would not even have heard him then. Pray, why did they cry, *Away with him?*

\* Mod. t. "Using this economy then, he himself at a later time (?) accuses Peter, and he does not do this *ἀντίθεσις*." dissimulation at Antioch as an 'economy,' is most fully given in his St. Chrysostom's view of St. Peter's exposition of the passage, Comment. in Gal. cap. ii. §. 4. 5.

They feared he might escape them. Observe how submissively Paul speaks to the tribune. *May I speak unto thee? [Then art not thou that Egyptian?]* This Egyptian, namely, was a cheat and impostor, and the devil expected to cast a cloud over (the Gospel) through him, and implicate both Christ and His Apostles in the charges pertaining to those (impostors): but he prevailed nothing, nay the truth became even more brilliant, being nothing defeated by the machinations of the devil, nay rather shining forth all the more. Since if there had not been impostors, and then these (Christ and His Apostles) had prevailed, perhaps some one might have laid hold upon this: but when those impostors did actually appear, this is the wonder. *In order, says (the Apostle), that they which are approved may be made manifest.* And Gamaliel says, *Before these days stood up Theudas!*<sup>1</sup> Then let us not grieve that heresies exist, seeing that false-Christians wished to attack even Christ both before this and after; with a view to throw Him into the shade, but on every occasion we find the truth shining out transparent. So it was with the Prophets: there were false-prophets, and by contrast with these they shone the more: just as disease enhances health, and darkness light, and tempest calm. There is no room left for the Greeks to say that (our Teachers) were impostors and mountebanks: for those (that were such) were exposed. It was the same in the case of Moses: God suffered the magicians, on purpose that Moses might not be suspected to be a magician: He let them teach all men to what length

<sup>1</sup> Mod. t. adds, "But as for the sicarii, some say they were a kind of robbers, so called from the swords they bore, which by the Romans are called *sicæ*: others, that they were of the first sect among the Hebrews. For there are among them three sects, generally considered (*alpētēs ai γενικά*): Pharisees, Sadducees, and Essenes who are also called *δυωι*, for that is the meaning of the name 'Essenes,' on account of their reverend manner of life: but the same (?) are also called sicarii, because of their being zealots." For a further illustration of the way in which the modern text was formed,

especially in respect of its use of the *Catena*, (see p. 617, note c) compare the latter with Ecumenius on this passage. The Catena, namely, cites from Origen: "Among the Jews are *τρεῖς αἵρετες γενικά* Pharisees, Sadducees, Essenes: these (last) exercise a more reverend manner of life, being lovers one of another and temperate: whence also they are called Essenes, i. e. *δυωι*: but others called them (?) *sicarii*, i. e. zealots." Ecumenius, using the *Catena*, makes a continuous exposition from Chrys. Origen, and Josephus. Mod. t. from the same materials, interpolates the text of Chrys. as above.

**HOMIL.** magic can go in making a fantastic show: beyond this  
XLIV. point they deceived not, but themselves confessed their defeat. Impostors do us no harm, rather do us good, if we will apply our mind to the matter. What then, you will say, if we are partners with them in common estimation? The estimation is not among us, but with those who have no judgment. Let not us greatly care for the estimation of the many, nor mind it more than needs. To God we live, not to men: in heaven we have our conversation, not on earth: *there* lie the awards and the prizes of our labours, thence we look for our praises, thence for our crowns. Thus far let us trouble ourselves about men—that we do not give and afford them a handle against us. But if, though we afford none, those choose to accuse us thoughtlessly and without discrimination, let us laugh, not weep. *Provide thou things honest before the Lord and before men:* if, though thou provide things honest, that man derides, give thyself no more concern (for that). Thou hast thy patterns in the *Scriptures.* For, saith he, *do I now persuade men or God?* *and again, We persuade men, but we are made manifest unto God.* And Christ (spoke) thus of them that take offence: *Let them alone, they be blind guides of the blind;* and again, *Wo unto you, when all men speak well of you;* and again, *Let your works shine, that men may see, and glorify your Father which is in heaven.* And, *Whoso shall offend one of these little ones, it were better for him that a mill-stone were hanged about his neck, and he were drowned in the depths of the sea.* These sayings are not contrary, nay, they are exceedingly in accord. For when the offence is with us, then wo unto us, but when not with us, not so. And again, *Wo to (that man) through whom the name of God is blasphemed.* How then if I do what is right in anything, but another blasphemers? That is nothing to me, but only to him: for through him (God) was blasphemed. “And how is it possible to do what is right in anything, and yet give a handle to the rest?” Whence will ye that I fetch examples—from present, or from old times? Not to be easily scared<sup>1</sup>, shall we

<sup>1</sup> Φοβο-  
δεῖς

\* B. alone of our Mss. gives the restored to the text by Ed. Par. negative which the sense requires; Ben. 2.

speak to the very point now in hand? Paul judaized in <sup>XXI.</sup> Jerusalem, but in Antioch not so: he judaized, and they <sup>18-38.</sup> were offended<sup>1</sup>, but those had no right to be offended. He <sup>1 p. 623,</sup> is said to have saluted both Nero's cup-bearer and his <sup>note n.</sup> concubine<sup>b</sup>: what, think ye, must they have said against him because of this? But they had no right to do so. Since, if he drew them to him for<sup>i</sup> loose living or any wicked acts, one might well be offended: but if in order to right living, what is there to be offended at? Let me mention something that happened to one of my acquaintance. The wrath of God once fell upon (a city), and he being very young (was) in the order of deacon. The bishop was absent at the time, and of the presbyters none took thought for the matter, but indiscriminately they caused in one night immense numbers<sup>j</sup> of people to be baptized all at once, and they did indiscriminately receive baptism, all of them ignorant of everything: these he took apart by a hundred or two hundred together, and discoursed to them, not upon any other subject, but only on the sacraments, so that the unbaptized also were not allowed to be present. Many thought he did this because he coveted rule. But he cared not for that: neither however did he continue the thing for a (longer) time, but immediately desisted. What then? Was he the cause of the scandal? I think not. For if indeed he had done this without cause, they might with reason have ascribed it to him: and so again, if he had continued to do so. For when aught of what is pleasing to God is hindered by another's taking offence, it is right to take no notice: but then is the time to mind it, when we are not forced because of him to offend God. For, say, if, while we are discoursing and<sup>k</sup> putting drunkards to shame,<sup>\*σκα-</sup> any one take offence—am I to give over speaking? Hear <sup>πρότερον</sup> Christ say, *Will ye also go away?* So then, the right <sup>John</sup> thing is, neither to take no notice, nor to take too much,<sup>6, 67.</sup>

<sup>b</sup> The cup-bearer may be Narcissus (Rom. 16, 11): the name of the concubine is not mentioned. In one of his earliest works, Adv. Oppugn. Vitæ Monast. i. §. 3. t. i. p. 59. D. St. Chrys. relates that Nero cast St. Paul into prison, and in the end beheaded him, in his rage

at the loss of a favourite concubine, converted by him to the faith.

<sup>i</sup> Ben. *ἡσωδαρο*, which is the reading of D. only: all the rest *ἐσωδαρο*.

<sup>j</sup> In the original, *μυριάδας πολλὰς*. The deacon is probably Chrys. himself; the bishop, Flavian.

HOMIL. of the weakness of the many. Do we not see the physi-  
XI.VI. cians acting thus: how, when it may be done, they humour the whims of their patients, but when the gratification does harm, then they will not spare? Always it is good to know the right mean. Many reviled, because a certain beautiful virgin stayed, and they railed upon those who catechised (her). What then? Was it their duty to desist for that? By no means. For let us not look to this only, whether some be offended, but whether they are justly offended, and<sup>1</sup> so that it is no hurt to ourselves (to give way). *If meat, saith (Paul), offend my brother, I will eat no meat as long as the world lasts.* With reason: for the not eating did (him) no harm. If however it offend him, that I wish to<sup>1</sup> renounce (the world), it is not right to mind him. And whom, you will ask, does this offend? Many, to my knowledge. When therefore the hindrance is a thing indifferent, let (the thing) be done<sup>1</sup>. Else, if we were to look only to this, many are the things we have to desist from: just as, on the other hand, if we should despise (all objections), we have to destroy many (brethren). As in fact Paul also took thought beforehand concerning offence: *Lest, he says, in this liberality which is administered by us: for it was attended with no loss (to him) to obviate an ill surmise. But when we fall into such a necessity as that great evils should ensue through the other's taking offence*<sup>2</sup>, let us pay no heed to that person. He has

<sup>1</sup> καὶ μὴ μερὰ τῆς ἡμετέρας βλαβῆς. Mod. t. and Edd. καὶ εἰ μὴ, which is ambiguous. "The thing to be considered is, whether they are offended δικαῖος καὶ μὴ μερὰ τ. ἡ. β. justly, and not with concomitant hurt to ourselves should we give way." As in the case afterwards mentioned, the sitting at meat in an idol's temple; the 'weak brothers' were offended δικαῖος, and to abstain from such conduct was not attended with any moral hurt or loss to the men of 'knowledge.'

<sup>2</sup> οὐαν τοῖν τὸν ἀδιάφορον γῆ τὸ κάλυμα, γινέσθω. Ben., 'quando igitur indifference est, abstineatur.' But the κάλυμα (which is overlooked in this rendering) seems to mean, the hindrance to the διωρδαρθαί, which latter will be the subject to γινέσθω. For in-

stance, if the impediment urged by others against a person's taking the monastic vows be a thing indifferent, let him take them. Else, if we were to look to this only—viz. that this or that man is offended—τολλάσσεις ἔχουσεν δροσῆραι—many are the *right* undertakings we should have to forego or desist from: as on the other hand were we to make it a rule to despise all considerations of offence, we should have to be the ruin of many a brother.

■ Namely, in a matter where the duty of persisting in our course is plain—viz. where the other is offended οὐ δικαῖος, and to give way would be μερὰ τῆς ἡμετέρας βλαβῆς—then, even though great evils to him or others result from our not giving way, we must take no notice of the offence, must allow it no weight.

to thank himself for it, and we are not now accountable, for <sup>ACTS</sup> ~~XXI.~~ it was not possible to spare him without hurt (to ourselves). ~~18—38.~~  
Some were offended, because certain believers sat down to meat in (heathen) temples. It was not right to sit down: for no harm came of this (their not doing it). They were offended, because Peter ate with the Gentiles. But he indeed spared them, but (Paul)<sup>a</sup> not so. On all occasions it behoves us in following the laws of God to take great pains that we give no matter of offence; that both ourselves may not have to answer for it, and may have mercy vouchsafed us from God, by the grace and lovingkindness of His only-begotten Son, with Whom to the Father and Holy Ghost together be glory, dominion, honour, now and ever, world without end. Amen.

<sup>a</sup> αὐτὸς δὲ οὐκ ἦρι. Here, as above, offence to the Gentile brethren in his p. 261. it seems to be assumed that St. company.  
Paul's judaizing at Jerusalem gave

## HOMILY XLVII.

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ACTS XXI. 39, 40.

*But Paul said, I am a man which am a Jew of Tarsus, a city in Cilicia, a citizen of no mean city: and I beseech thee, suffer me to speak unto the people. And when he had given him licence, Paul stood on the stairs, and beckoned with the hand unto the people. And when there was made a great silence, he spake unto them in the Hebrew tongue, saying.*

OBSERVE how, when he discourses to those that are without, he does not decline availing himself of the aids afforded by the laws. Here he awes the tribune by the ch. 19, name of his city. And again, elsewhere he said, *Openly, 37. uncondemned, Romans as we are, they have cast us into prison.* For since the tribune said, *Art thou that Egyptian?* he immediately drew him off from that surmise: then, that he may not be thought [to deny his] nation, [he says at once, *I am*] a Jew: he means his religion\*. (b) What then? he did not deny (that he was a Christian): God forbid: for

\* Εἴτα Ἰνα μὴ νομίσθη τὸ ἔθνος Ἰουδαῖος, λέγει τὴν θρησκείαν· καὶ γὰρ καὶ ἀλλαχοῦ ἴνομον ἐντὸν Χριστοῦ καλεῖ. Τί (Δ. B. C. add οὖν, Cat. δῆ) τοῦτο ἔστι; (Mod. t. adds, Παῦλος ψύχεται; "Ἄπειρε") Τί οὖν; οὐκ ἡρήσατο; π. τ. λ. The sense is confused by omission and transposition. It seems to be this: He gives the tribune to understand that he is a Roman: but because he would not have the Jews to suppose that he was not a Jew, there-

fore he declares his religion, that he is a Jew. And herein was no denial of his Christianity, &c. See below on v. 3. Ινα μὴ τάλις νομίσωσι τὸ ἔθνος ἄλλο, τὴν θρησκείαν ἐπήγαγεν. Hence we restore the sense as in the text.—Ecumen. gives it, “He immediately drew him off from this surmise, καὶ τὸ ἔθνος καὶ τὴν θρησκείαν εἰπών, as in fact he elsewhere calls himself, *Under the Law to Christ.*”

he was both a Jew and a Christian, observing what things he ought: since indeed he, most of all men, did obey the Law: (a) as in fact he elsewhere calls himself, *Under the Law to Christ*. What is this, I pray? (c) The man<sup>b</sup> that believes in Christ. And when discoursing with Peter, he says: *We, Jews by nature.—But I beseech thee, suffer me to speak unto the people.* And this is a proof, that he does not speak lies, seeing he takes all as his witnesses. Observe again how mildly he speaks. This again is a very strong argument that he is chargeable with no crime, his being so ready to make his defence, and his wishing to come to discourse with the people of the Jews. See <sup>1</sup>a man well-prepared!—Mark the providential ordering of the thing: unless the tribune had come, unless he had bound him, he would not have desired to speak for his defence, he would not have obtained the silence he did. *Standing on the stairs.* Then there was the additional facility afforded by the locality, that he should have a high place to harangue them from—in chains too! What spectacle could be equal to this, to see Paul, bound with two chains, and haranguing the people! (To see him,) how he was not a whit perturbed, not a whit confused; how, seeing as he did so great a multitude all hostility against him, the ruler standing by, he first of all made them desist from their anger: then, how prudently (he does this). Just what he does in his Epistle to the Hebrews, the same he does here: first he attracts them by the sound of their common mother tongue: then by his mildness itself. *He spake unto them, it says, in the Hebrew tongue, saying,* *Men, brethren, and fathers, hear ye my defence which I make now unto you.* Mark his address, at once so free from all flattery, and so expressive of meekness. For he says not, “Masters,” nor “Lords,” but, *Brethren*, just the word they most liked: “I am no alien from you,” he says, nor “against you.” *Men, he says, brethren, and fathers:* this, a term of honour, that of kindred. *Hear ye, says he, my*—he says

<sup>b</sup> Mod. t. omits the article. ‘Ο τῷ Ιονδαῖοι, “born Jews, (not proselytes,) and Jews still.” But Ammonius in the answer to the question, τί δὴ τοῦτο; Catena: “I am a man which am a Ἰουδαῖος; In the next sentence (which Edd. separate from this only by a comma) he says: In the same sense, which is what the name *Judah* signifies.”

**HOMIL.** not, "teaching," nor "harangue," but, *my defence which I*  
XLVII. *now make unto you.* He puts himself in the posture of a  
 v. 2. suppliant. *And when they heard that he spake in the Hebrew tongue to them, they kept the more silence.* Do you observe how the using the same tongue subdued them? In fact, they had a sort of awe for that language. Observe also how he prepares the way for his discourse, beginning thus :  
 v. 3. *I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day.*  
*I am a man,* he says, *which am a Jew :* which thing they liked most of all to hear : *born in Tarsus, a city of Cilicia.*  
 p. 624. That they may not again think him to be of another nation,  
 note a. he adds his religion : *but brought up in this city.* He shews how great was his zeal for the worship, inasmuch as having left his native city, which was so great and so remote too, he chose to be brought up here for the Law's sake. See how from the beginning he attached himself to the Law. But this he says, not only to defend himself to them, but to shew that not by human intent was he led to the preaching of the Gospel, but by a Divine power : else, having been so educated, he would not have suddenly changed. For if indeed he had been one of the common order of men, it might have been reasonable to suspect this : but if he was of the number of those who were most of all bound by the Law, it was not likely that he should change lightly, and without strong necessity. But perhaps some one may say : "To have been brought up here proves nothing : for what if thou camest here for the purpose of trading, or for some other cause?" Therefore he says, *at the feet of Gamaliel :* and not simply, "*by Gamaliel,*" but *at his feet,* shewing his perseverance, his assiduity, his zeal for the hearing, and his great reverence for the man. *Taught according to the perfect manner of the Law of the fathers.* Not simply, "the Law," but *the Law of the fathers ;* shewing that he was such from the beginning, and not merely one that knew the Law. All this seems indeed to be spoken on their side, but in fact it told against them, since he, knowing the Law, forsook it. "Yes, but what if thou didst indeed know the Law accurately,

but dost not vindicate it, no, nor love it?" *Being a zealot*, <sup>XXII.</sup>  
 he adds; not simply (one that knew it). Then, since it was  
 a high encomium he had passed upon himself, he makes it  
 theirs as well as his, adding, *As ye all are this day*. For he  
 shews that they act not from any human object, but from  
 zeal for God; gratifying them, and preoccupying their  
 minds, and getting a hold upon them in a way that did  
 no harm. Then he brings forward proofs also, saying,  
*and I persecuted this way unto the death, binding and v. 4. 5.  
 delivering into prisons both men and women. As also the  
 high priest doth bear me witness, and all the estate of the  
 elders:* "How does this appear?" As witnesses he brings  
 forward the high-priest himself and the elders. He says  
 indeed, *Being a zealot, as ye:* but he shews by his actions, <sup>Hom. ix.</sup>  
 that he went beyond them. "For I did not wait for an <sup>p. 272.</sup>  
 opportunity of seizing them: I both stirred up the priests,  
 and undertook journeys: I did not confine my attacks, as ye  
 did, to men, I extended them to women also: *both binding,*  
*and casting into prisons [both men and women].* This testi-  
 mony is incontrovertible; the (unbelief) of the Jews (is left)  
 without excuse. See how many witnesses he brings forward,  
 the elders, the high-priest, and those in the city. Observe [2.]  
 his defence, how it is not of cowardly fear (for himself, that  
 he pleads), no, but for teaching and indoctrination. For  
 had not the hearers been stones, they would have felt the force  
 of what he was saying. For up to this point he had them-  
 selves as witnesses: the rest, however, was without witnesses:  
*From whom also I received letters unto the brethren, and  
 went to Damascus, to bring them which were there bound  
 unto Jerusalem, for to be punished. And it came to pass, that, v. 6. 7. 8.  
 as I made my journey, and was come nigh unto Damascus  
 about noon, suddenly there shone from heaven a great light  
 round about me. And I fell unto the ground, and heard a  
 voice saying unto me, Saul, Saul, why persecutest thou Me?  
 And I answered, Who art Thou, Lord? And he said unto me,  
 I am Jesus of Nazareth, Whom thou persecutest.* Why then,  
 these very things ought to have been held worthy of credit,  
 from those that went before: otherwise he would not have  
 undergone such a revolution. How if he is only making a  
 fine story of it, say you? Answer me, Why did he suddenly

**HOMIL.** fling away all this zeal? Because he looked for honour?

**XLVII.** And yet he got just the contrary. But an easy life, perhaps?

No, nor that either. Well, but something else? Why it is not in the power of thought to invent any other object. So then, leaving it to themselves to draw the inference, he narrates the facts. *As I came nigh*, he says, *unto Damascus, about noon-day*. See how great was the excess of the light. What if he is only making a fine story, say you? Those who were with him are witnesses, who led him by the hand, who

v. 9.      *saw the light. And they that were with me saw indeed the light, and were afraid; but they heard not the voice of Him*

**Acts 9, 7.** *that spake to me.* But in another place he says, *Hearing*

**Hom.** *the voice, but seeing no man.* It is not at variance: no,

**xix. p.** there were two voices, that of Paul and the Lord's voice:

**273.** note r. [in that place, the writer] means Paul's voice; as in fact

(Paul) here adds, *The voice of Him that spake unto me.*

*Seeing no man:* he does not say, that they did not see the light: but, *no man*, that is, "none speaking." And good

reason that it should be so, since it behoved him alone to have

that voice vouchsafed unto him. For if indeed they also

had heard it, (the miracle) would not have been so great.

Since persons of grosser minds are persuaded more by

sight, those saw the light, and were afraid. In fact,

neither did the light take so much effect on them, as it did

on him: for it even blinded his eyes: by that which beset

him, (God) gave them also an opportunity of recovering

their sight, if they had the mind. It seems to me at

least, that their not believing was providentially ordered, that

they might be unexceptionable witnesses. *And he said*

<sup>1</sup> comp. *unto me*, it says, *I am Jesus of Nazareth<sup>1</sup>, Whom thou*

<sup>ch. 9, 5.</sup> *persecutest.* Well is the name of the city (Nazareth) also

added, that they might recognise (the Person): moreover, the

<sup>2 ch. 2.</sup> Apostles also spoke thus<sup>2</sup>. And Himself bore witness,

<sup>22 : 4,</sup> that they were persecuting Him. *And they that were with*

<sup>10 : 10,</sup> *me saw indeed the light, and were afraid, but they heard*

<sup>38.</sup> *v. 10-13.* *not the voice of Him that spake to me.* *And I said,* *What*

*shall I do, Lord?* *And the Lord said unto me,* *Arise, and*

*go into Damascus;* *and there it shall be told thee of all*

*things which are appointed for thee to do.* *And when I*

*could not see for the glory of that light, being led by the*

hand of them that were with me, I came into Damascus. *And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt there, came unto me, and stood, and said unto me, Brother Saul, receive thy sight.* *Enter into the city, it says, and there it shall be spoken to thee of all that is appointed for thee to do.* Lo! again another witness. And see how unexceptionable he makes him also. *And one Ananias, he says, a devout man according to the law,—so far is it from being anything alien!—having a good report of all the Jews that dwelt (there).* *And I in the same hour received sight.* Then follows the testimony borne by the facts. Observe how it is interwoven, of persons and facts; and the persons, both of their own and of aliens: the priests, the elders, and his fellow-travellers: the facts, what he did and what was done to him: and facts bear witness to facts, not persons only. Then Ananias, an alien\*; then the fact itself, the recovery of sight; then a great prophecy. *And he said, The God of our fathers hath chosen thee, that thou shouldest know His will, and see That Just One.* It is well said, *Of the fathers*, to shew that they were not Jews, but aliens from the Law, and that it was not from zeal (for the Law) that they were acting. *That thou shouldest know His will.* Why then His will is this. See how in the form of narrative it is teaching. *And see That Just One, and hear the voice of His mouth.* *For thou shalt be His witness unto all men of what thou hast seen and heard.* *And see, he says, that Just One.* For the present he says no more than this: if He is Just, they are guilty. *And hear the voice of His mouth.* See how high he raises the fact! *For thou shalt be His witness—for this, because thou wilt not betray<sup>1</sup> the sight and hearing—both of what thou hast seen, and of what thou hast heard:* by means <sup>‘prove false to’</sup> of both the senses he claims his faithfulness—to all men. *And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on His name.* Here it is [3.] a great thing he has uttered. For he said not, *Be baptized in His name;* but, *calling on the name of Christ.* It shews

\* Perhaps it should be, “And he says of Ananias, οὗτος ὀδεύς ἀλλα-  
too, not an alien;” viz. being a devout τριβός ἄντι.

HOMIL. that He is God: since it is not lawful to *call upon any other, save God.* Then he shews also, that he himself was not compelled: for, *I said,* says he, *What must I do?* Nothing is (left) without witness: no; he brings forward the witness of a whole city, seeing they had beheld him led by the hand. But see the prophecy fulfilled. *To all men,* it is said. For he did become a witness to Him, and a witness as it ought to be; by what he suffered, by what he did, and by what he said. Such witnesses ought we also to be, and not to betray the things we have been entrusted withal: I speak not only of doctrines, but also of the manner of life. For observe: because he had seen, because he had heard, he bears witness to all men,  
<sup>1 Mod. t.</sup> and nothing hindered him. We too <sup>'have heard.'</sup> bear witness that there is a Resurrection and numberless good things: we are bound to bear witness of this to all men. 'Yes, and we do bear witness,' you will say, 'and do believe.' How, when ye act the contrary? Say now: if any one should call himself a Christian, and then having apostatised should hold with the Jews, would this testimony suffice? By no means: for men would desire the testimony which is borne by the actions. Just so, if we say that there is a Resurrection and numberless good things, and then despise those things and prefer the things here, who will believe us? Not what we say, but what we do, is what all men look to. *Thou shalt be a witness,* it says, *unto all men:* not only to the friendly, but also to the unbelievers: for this is what witnesses are for; not to persuade those who know, but those who know not. Let us be trustworthy witnesses. But how shall we be trustworthy? By the life we lead. The Jews assaulted him: our passions assault us, bidding us abjure our testimony. But let us not obey them: we are witnesses from God. (Christ) is judged that He is not God<sup>4</sup>: He has sent us to bear witness to Him. Let us bear witness and persuade those who have to decide the point: if we do not bear witness, we have to answer for their error also. But if in a court of justice, where worldly matters come in question, nobody

<sup>4</sup> Κρίνεται τοπ' ἀρθρόντοις (*τιού δέ* Θεός *αδικεῖται* add. mod. t.) ἐγένετο τοῦ θεοῦ Θεός. judgment for trial whether He be God; The subject, not expressed, is Christ. *so below τοῦ δικαιούτας.*

would receive a witness full of numberless vices, much less here, where such (and so great) are the matters to be considered. Acts XXII. 9-16.  
*We say, that we have heard Christ, and that we believe the things which He has promised: Shew it, say they, by your works: for your life bears witness of the contrary—that ye do not believe. Say, shall we look at the money-getting people, the rapacious, the covetous? the people that mourn and wail, that build and busy themselves in all sorts of things, as though they were never to die? “Ye do not believe that ye shall die, a thing so plain and evident: and how shall we believe you when ye bear witness?” For there are, there are many men, whose state of mind is just as if they were not to die. For when in a lengthened old age they set about building and planting, when will they take death into their calculations? It will be no small punishment to us that we were called to bear witness, but were not able to bear witness of the things that we have seen. We have seen Angels with our eyes, yea, more clearly than those who have (visibly) beheld them. We<sup>1</sup> shall be witnesses to Christ: for not those only are ‘martyrs,’ (or witnesses, whom we so call,) but ourselves also. This is why they are called martyrs, because when bidden to abjure (the faith), they endure all things, that they may speak the truth: and we, when we are bidden by our passions to abjure, let us not be overcome. Gold saith: Say that Christ is not Christ. Then listen not to it as to God, but despise its biddings. The evil lusts<sup>c</sup> profess that they know God, but in works they deny Him. For this is not to witness, but the contrary. And indeed that others should deny (Him) is nothing wonderful: but that we who have been called to bear witness should deny Him, is a grievous and a heinous thing: this of all things does the greatest hurt to our cause. It shall be to (your)selves for a testimony, Luke 21, 13. He saith: but (this is) when we ourselves stand to it firmly. If we would all bear witness to Christ, we should quickly persuade the greater number of the heathen. It is a great [4.] thing, my beloved, the life (one leads). Let a man be savage as a beast, let him openly condemn thee on account of thy*

\* Mod. t. adds: “say the same: nobly, that it may not be said of us but be not thou seduced, but stand also, They profess, &c.”

HOMIL. doctrine<sup>1</sup>, yet he secretly approves, yet he will praise, yet he  
XLVII. will admire. For say, whence can an excellent life proceed? From no source, except from a Divine Power working in us. ‘What if there be heathen also of such a character?’ If anywhere any of them be such, it is partly from nature, partly from vainglory. Wilt thou learn what a brilliancy there is in a good life, what a force of persuasion it has? Many of the heretics have thus prevailed, and while their doctrines are corrupt, yet the greater part of men out of reverence for their (*virtuous*) life did not go on to examine their doctrine: and many even condemning them on account of their doctrine, reverence them on account of their life: not rightly indeed, but still so it is, that they do thus feel (towards them). This has brought slanders on the awful articles of our creed, this has turned every thing upside down, that no one takes any account of good living: this is a mischief to the faith. We say that Christ is God; numberless other arguments we bring forward, and this one among the rest, that He has persuaded all men to live rightly: but this is the case with few. The badness of the life is a mischief to the doctrine of the Resurrection, to that of the immortality of the soul, to that of the Judgment: many other (*false doctrines*) too it draws on with itself, fate, necessity, denial of a Providence. For the soul being immersed in numberless vices, by way of consolations to itself tries to devise these, that it may not be pained in having to reflect that there is a Judgment, and that virtue and vice lie in our own power. (Such a) life works numberless evils, it makes men beasts, and more irrational than beasts: for what things are in each several nature of the beasts, these it has often collected together in one man, and turned everything upside down. This is why the devil has brought in the doctrine of Fate: this is why he has said that Hom. ii. the world is without a Providence: this is why he advances p. 31. his hypothesis of good natures, and evil natures, and his

<sup>1</sup> Καν φανερῶς οὐ καταγινόσκῃ (B. C. -ei) διὰ τὸ δύρηα, ἀλλ' ἀποέχεται κ.τ.λ. Ben. retains this, in the sense, *sallēm aperte non damnabit propter dogma*: taking καν in different senses in this and the former clause. Ed. Par. Ben. 2, *Legendum videtur φανερῶς οὖν καταγ.* *Licet sit quispiam*

*valde efferus, licet aperte ob dogma condemnat, at clam etc. Erasm. Εἴτιον si per dogma non condemnatur. The emendation is sure and easy: καν φανερῶς ΣΟΤ καταγινόσκῃ.* So below, Πολλοὶ δὲ καὶ καταγινόσκοτες αὐτῶν διὰ τὸ δύρηα, αἰδοῦται διὰ τὸν βλόν.

hypothesis of evil (uncreated and) without beginning, and material (in its essence): and, in short, all the rest of it, that he may ruin our life. For it is not possible for a man who is of such a life either to recover himself from corrupt doctrines, or to remain in a sound faith: but of inevitable necessity he must receive all this. For I do not think, for my part, that of those who do not live aright, there could be easily found any who do not hold numberless satanical devices—as, that there is a nativity<sup>1</sup> (or birth-fate), that things happen <sup>γένεσις</sup> at random, that all is hap-hazard and chance-medley. Wherefore I beseech you let us have a care for good living, that we may not receive evil doctrines. Cain received for punishment Gen. 4, that he should be (ever) groaning and trembling. Such are <sup>14.</sup> the wicked, and being conscious within themselves of numberless bad things, often they start out of their sleep, their thoughts are full of tumult, their eyes full of perturbation; everything is fraught for them with misgivings, everything alarms them, their soul is replete with grievous expectation and cowardly apprehension, contracted with impotent fear and trembling. Nothing can be more effeminate than such a soul, nothing more <sup>†</sup> inane<sup>2</sup>. Like madmen, it has no self-possession. For it were well for it that in the enjoyment of calm and quiet it were enabled to take knowledge of its proper nobility. But when all things terrify and throw it into perturbation, dreams, and words, and gestures, and forebodings, indiscriminately, when will it be able to look into itself, being thus troubled and amazed? Let us therefore do away with its fear, let us break asunder its bonds. For were there no other punishment, what punishment could exceed this—to be living always in fear, never to have confidence, never to be at ease? Therefore knowing these things assuredly, let us keep ourselves in a state of calm, and be careful to practise virtue, that maintaining both sound doctrines and an upright life, we may without offence pass through this life

<sup>1</sup> Old t. *ἔγχοτροπος*: a word unknown to the Lexicons, and of doubtful meaning. If we could suppose a comparative of the perfect participle in *κας* (analogous to the comparison of *ἔρρωμένος* and *ἔρρευμός*), *ἔξεργκοτρόπορος* would suit the sense very well: but

such a form seems to be quite unexampled.—Mod. t. *ἀνοντρόπος*. Then: “Even as madmen have no self-possession, so this has no self-possession. When therefore is this to come to consciousness of itself, having such a dizziness: which it were well &c.”

**HOMIL.** present, and be enabled to attain unto the good things which  
**XLVII.** God hath promised to them that love Him, through the grace  
and mercy of His only-begotten Son, with Whom to the Father  
and the Holy Ghost together be glory, might, honour, now  
and ever, world without end. Amen.

## H O M I L Y XLVIII.

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ACTS xxii. 17—20.

*And it came to pass, that, when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance; and saw him saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me. And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on thee: and when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him.*

SEE how he thrusts himself (into danger). I came, he says, after that vision, *to Jerusalem*. [*I was in a trance*, etc.] Again, this is without witness: but observe, the witness follows from the result. He said, *They will not receive thy testimony*: they did not receive it. And yet from calculations of reason the surmise should have been this, that they would assuredly receive him. For *I* was the man that made war upon the Christians: so that they ought to have received him. Here he establishes two things: both that they are without excuse; since they persecuted him contrary to all likelihood or calculation of reason; and, that Christ was God, as prophesying things contrary to expectation, and as not looking to past things, but foreknowing the things to come. How then does He say, *He shall bear My Acts 9, name before the Gentiles and kings and children of Israel?*<sup>15</sup> Not, certainly persuade. Besides which, on other occasions we find the Jews were persuaded, but here they were not.

**HOMIL.** Where most of all they ought to have been persuaded, as  
**XLVIII.** knowing his former zeal (in their cause), here they were not  
persuaded. [And when the blood of Thy martyr Stephen  
<sup>1</sup> εἰς τὸ etc.] See where again his discourse terminates, namely<sup>1</sup>, in  
ισχύρῳ the forcible main point: that it was he that persecuted, and  
κεφαλῇ λαον not only persecuted but killed, nay, had<sup>2</sup> he ten thousand  
<sup>2</sup> μυρτλίους χεροὺς hands, would have used them all to kill Stephen. He  
ἀναρπάντως reminded them of the murderous spirit heinously indulged  
(by him and them). Then of course above all they would  
not endure him, since this convicted them; and truly the  
prophecy was having its fulfilment: great the zeal, vehement  
the accusation, and the [Jews themselves] witnesses of the  
v. 21.22. truth of Christ! And he said unto me, Depart: for I will  
send thee far hence unto the Gentiles. And they gave him  
audience unto this word, and then lifted up their voices, and  
said, Away with such a fellow from the earth: for it is not  
fit that he should live. The Jews<sup>\*</sup> would not endure to  
hear out all his harangue, but excessively fired by their  
wrath, they shouted, it says, Away with him; for it is not fit  
v. 23.24. that he should live. And as they cried out, and cast off  
their clothes, and threw dust into the air, the tribune com-  
manded him to be brought into the castle, and bade that  
he should be examined by scourging; that he might know  
wherefore they cried so against him. Whereas both the  
tribune ought to have examined whether these things were  
so—yes, and the Jews themselves too—or, if they were not so,  
to have ordered him to be scourged, he bade examine him  
by scourging, that he might know for what cause they so  
clamoured against him. And yet he ought to have learnt  
from those clamourers, and to have asked whether they laid  
hold upon aught of the things spoken: instead of that,  
without more ado he indulges his arbitrary will and pleasure,  
and acts with a view to gratify them: for he did not look to  
this, how he should do a righteous thing, but only how he might  
v. 25. stop their rage unrighteous as it was. And as they bound  
him with thongs, Paul said unto the centurion that stood

\* The sense is confused in old t. by misplacing the portions of sacred text. lowed in old t. by φήσις αἵρετοι οὐδὲ καθηκει αἵτοι σῆμα. Below, mod. Mod. t. “witnesses of the truth of t. “or the Jews themselves also, and Christ speaking boldly. But the Jews, omits “or if it were not so, to have &c. vv. 21—24.” which vv. are fol- ordered him to be scourged.”

by, *Is it lawful for you to scourge a man that is a Roman, and uncondemned?* Paul lied not, God forbid: for he was a Roman<sup>b</sup>: if there was nothing else, he would have been afraid (to pretend this), lest he should be found out, and suffer a worse punishment<sup>c</sup>. And observe, he does<sup>d</sup> See not say it peremptorily<sup>e</sup>, but, *Is it lawful for you?* The charges brought are two, both its being without examination, Vit. Claud. §. 25. and his being a Roman. They held this as a great privilege<sup>f</sup> ἀπλῆς at that time: for they say that (it was only) from the time of Hadrian that all<sup>g</sup> were named Romans, but of old it was not so. He would have been contemptible had he been scourged: but as it is, he puts *them* into greater fear (than they him). Had they scourged him, they would also have dismissed<sup>h</sup> the whole matter, or even have killed him; but as it is, the result is not so. See how God permits many (good results) to be brought about quite in a human way, both in the case of the Apostles and of the rest (of mankind). Mark how they suspected the thing to be a pretext<sup>i</sup>, and that in calling himself a Roman, Paul [lied]: perhaps surmising this from his poverty. *When the centurion heard*<sup>v. 26-29.</sup> *that, he went and told the tribune, saying, Take heed what thou doest: for this man is a Roman. Then the*

<sup>b</sup> Mod. t. entirely mistaking the sense, interpolates, "On which account also the tribune fears on hearing it. And why, you will say, did he fear?" as if it meant, The tribune would have been afraid to be condemned for this, &c.

<sup>c</sup> Meaning that all provincial subjects of the Roman Empire came to be called *Romans*, only in the time of this Emperor: therefore in St. Paul's time it was a great thing to be able to call oneself a Roman. If it means, "All the citizens of Tarsus," the remark is not apposite. Certain it is that Tarsus, an *urbis libera* by favour of M. Anthony, enjoyed neither *jus coloniarum* nor *jus civitatis* until long afterwards, and the Apostle was not a Roman because a citizen of Tarsus. This however is not the point of St. Chrysostom's remark. In the Catena and OEcumen. it will be seen, that in later times the extended use of the name "Roman" as applied to all subjects of the Roman Empire made a difficulty in the understanding

of this passage. Thus Ammonius takes it that St. Paul was a "Roman" because a native of Tarsus which was subject to the Romans (so OEc.); and that the Jews themselves for the like reason were Romans; but these scorned the appellation as a badge of servitude; Paul on the contrary avouched it, setting an example of submission to the powers that be.—After this sentence mod. t. interpolates, "Or also he called himself a Roman to escape punishment: for, &c."

<sup>d</sup> παρέμψας οὐ: mod. t. (after Cat.) needlessly alters to παρέτρεψαν.

<sup>e</sup> τρόφασιν εἶναι τὸ πράγμα καὶ τὸ εἰτείν αὐτὸν Ὦμαῖον τὸν Πάῦλον καὶ τοὺς. . . We read τῷ εἰτείν and καὶ ψύχεσθαι τὸν Π. τοὺς. Mod. t. "But the tribune by answering, *with a great sum*, &c. shews that he suspected it to be a pretext, Paul's saying that he was a Roman: and perhaps he surmised this from Paul's apparent insignificance."

HONORABLE tribune came, and said unto him, Tell me, art thou a Roman? He said, Yea. And the tribune answered, With a great sum obtained I this freedom. And Paul said, But I was free born. Then straightway they departed from him which should have examined him: and the tribune also was afraid, after he knew that he was a Roman, and because he had bound him.—But I, he says, was free born. So then his father also was a Roman. What then comes of this? He bound him, and brought him down to the Jews<sup>1</sup>. On the morrow, because he would have known the certainty wherefore he was accused of the Jews, he loosed him from his bands, and commanded the chief priests and all their council to appear, and brought Paul down, and set him before them. He discourses not now to the multitude, nor to the people. And Paul, earnestly beholding the council, said, Men and brethren, I have lived in all good conscience before God until this day. What he means is this: I am not conscious to myself of having wronged you at all, or of having done anything worthy of these bonds. What then said the high priest<sup>2</sup>? Right justly, and ruler-like, and mildly: And the high priest Ananias commanded them that stood by him to smite him on the mouth. Then said Paul unto him, God shall smite thee, thou whitewashed wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law? And they that stood by said, Revilest thou God's high priest? Then said Paul, I wist not, brethren, that he was the high priest: for it is written, Thou shalt not speak evil of the ruler of thy people<sup>3</sup>. Because I knew not that he [2.] was high priest. Some say, Why then does he defend himself as if it was matter of accusation, and adds, Thou shalt

<sup>1</sup> Mod. t. interpolates: "So far was it from being a falsehood, his saying, &c. that he also gained by it, being loosed from his chains. And in what way, hear?" And below, altering the sense: "He no longer speaks to the tribune, but to the multitude and the whole people."

<sup>2</sup> Mod. t. "When he ought to have been pricked to the heart, because (Paul) had been unjustly bound to gratify them, he even adds a further

wrong, and commands him to be beaten: which is plain from the words subjoined."

<sup>3</sup> Mod. t. "Now some say, that he knowing it speaks ironically (or feigns ignorance, *εἰποντα βέβαιον*); but it seems to me, that he did not at all know that it was the high priest: otherwise he would even have honoured him: wherefore &c." In old t. *τρύπανος*, placed before *τριτοῦ οἴκου*, κ. τ. λ. requires to be transposed.

*not speak evil of the ruler of thy people?* For if he were not the ruler, was it right for no better reason than that to abuse (him or any) other? He says himself, *Being reviled, we bless; being persecuted, we suffer it;* but here he does the contrary, and not only reviles, but curses<sup>1</sup>. They are the words of boldness, rather than of anger; he did not choose to appear in a contemptible light to the tribune. For suppose the tribune himself had spared to scourge him, only as he was about to be delivered up to the Jews, his being beaten by their servants would have more emboldened him: this is why Paul does not attack the servant, but the person who gave the order. But that saying, *Thou whitewashed wall, and dost thou sit to judge me after the law?* (is) instead of, Being (thyself) a culprit: as if he had said, And (thyself) worthy of stripes without number. See accordingly how greatly they were struck with his boldness: for whereas the point was to have overthrown the whole matter, they rather<sup>1</sup> commend him<sup>2</sup>. [For it is written etc.] He wishes<sup>1</sup> *infra v. 9.* to shew that he thus speaks, not from fear, nor because (Ananias) did not deserve to be called this, but from obedience to the law in this point also. And indeed I am fully persuaded that he did not know that it was the high priest<sup>1</sup>, since he had returned now after a long interval, and was not in the habit of constant intercourse with the Jews; seeing him too in the midst among many others: for the high priest was no longer easy to be seen at a glance, there being many of them and diverse. So, it seems to me, in this also he spoke with a view to his plea against them: by way

<sup>1</sup> Mod. t. "Away with the thought: he appears to have done neither the one nor the other: but to one accurately considering it, the words, &c."

<sup>2</sup> Παρενοῦσι, all our MSS. But Erasm. *debacchantur*, and all the Edd. *ταπουνοῦσιν*, contrary to the sense.

<sup>1</sup> Other interpretations are given in the Catena and Cœcum. "Anonym.: The high priest being a hypocrite deserved to be called a *whited wall*. Whence also Paul says he did not even know him as high priest, since it is the work of a high priest to save the

flock put under his charge: but this man made havoc upon it, &c. Severus: Paul justly reproached him, but then, as if repenting, said: *I knew not*, &c. Not know that he was high priest? Then how saidst thou, *And sittest thou to judge me?*—But he pretends ignorance: an ignorance which does no harm, but is an 'economy' (*οἰκονομοῦσαν*): for reserve (*μεταχειρίσματα*) may be more forcible than speaking out (*ταφῆσθαι*): an unseasonable *ταφῆσθαι* often hinders the truth: a seasonable *μεταχειρίσθαι* often advances it." See above, page 25, note f.

**HOMIL.** of shewing that he does obey the law; therefore he (thus) **XLVIII.** excuplates himself.

- Recapitulation. (b) But let us review what has been said. (a) [And when v. 17. *I was come again to Jerusalem etc.*] How was it<sup>a</sup>, that being a Jew, and there brought up and taught, he did not stay there? † Nor did he abide there, unless he had a mind to furnish numberless occasions against him: everywhere just like an exile, fleeing about from place to place. (c) While *I prayed in the temple*, he says, *it came to pass that I was in a trance*. (To shew) that it was not simply a phantom of v. 18. the imagination, therefore *while he prayed* (the Lord) stood by him. And he shews that it was not from fear of their dangers that he fled, but because they would *not receive his v. 19. testimony*. But why said he, *They know I imprisoned?* Not to gainsay Christ, but because he wished to learn this which was so contrary to all reasonable expectation. Christ, however, did not teach him (this)<sup>b</sup>, but only bade him depart, v. 22. and he obeys: so obedient is he. *And they lifted up their voices*, it says, *and said, Away with him: it is not fit that this fellow should live*. Nay, ye are the persons not fit to live; not he, who in everything obeys God. O villains and murderer! *And shaking out their clothes*, it says, *they v. 23. threw dust into the air*, to make insurrection more fierce, because they wished to frighten the governor. And observe; they do not say what the charge was, as in fact they had nothing to allege, but only think to strike terror by their

<sup>a</sup> Mod. t. omits the whole of the portion marked (a). The sense is: St. Paul is concerned to explain how it was that having been bred and taught in Jerusalem, he did not remain there. It was by command of Christ in a vision that he departed. In fact, he could not stay there unless, &c. Accordingly we find him everywhere fleeing about from place to place, like one exiled from his own land. The words, which are corrupt, are: *οὐκ ἐκεὶ θμενεῖς; οὐδὲ ἐκεῖ διέγριβεν* (*οὐδὲ γάρ ἐξῆν ἐκεῖ διέγριβεν?*) *εἰ μὴ μυρία κατ' αὐτῶν* (*αὐτῶν Α*) *κατασκευάσαι* (sic) *θέλει πανταχοῦ καθάπερ τις φυγάς*

*περιφυγός.*

<sup>b</sup> τὸ οὖτος παρδοξόν, viz. that the Jews would not receive the testimony of one, who from his known history had, of all men, the greatest claim to be heard by them: “*Lord, they know etc. therefore surely they will listen to me.*” (So St. Chrysostom constantly interprets these words: see Cat. in l.) But Christ did not gratify his wish for information on this point: He only bade him depart.—The innovator, who has greatly disfigured this Homily by numerous interpolations, has here: “*did not teach him what he must do.*”

shouting. [The tribune commanded etc.] and yet he ought to have learnt from the accusers, [wherefore they cried so against him. And as they bound him etc.] And the chief captain was afraid, after he learnt that he was a Roman. Why then it was no falsehood. On the morrow, because he would know the certainty wherefore he was accused of the Jews, etc.] he brought him down before the council. This he should have done at the outset. He brought him in, loosed. This above all the Jews would not know what to make of. And Paul, it says, earnestly beholding them. ch. 23, 1. 2. It shews his boldness, and how it awed them. [Then the high priest Ananias etc.] Why, what has he said that was affronting? What is he beaten for? Why what hardihood, what shamelessness! Therefore (Paul) set him down (with a rebuke): [God shall smite thee, thou whitened wall.] Accord- v. 3. ingly (Ananias) himself is put to a stand, and dares not say a word: only those about him could not bear Paul's boldness. They saw a man ready to die\* \* \* for if this was the case, (Paul) had but to hold his peace, and the tribune would have taken him, and gone his way; he would have sacrificed him to them. He both shews that he suffers willingly what he suffers, and thus excuses himself before them, not that he wished to excuse himself to them—since as for those, he even strongly condemns them—but for the sake of the people. [Violating the law, commandest thou

[3.]

\* τοῦτο μάλιστα ἡπέρησαν ἀν οἰουδαῖοι: i. e. perhaps "they would be at a loss to know the reason of his being brought before them loosed, not knowing what had passed between him and the tribune. Mod. t. amplifies: "This he ought to have done at the outset, and neither to have bound him, nor have wished to scourge him, but to have left him, as having done nothing such as that he should be put in bonds. And he loosed him, it says, etc. This above all the Jews knew not what to make of."

\* εἶδον δυθρωτὸν θαυματώτα· εἰ γὰρ τοῦτο ἦν, καὶ διῆγοσεν καὶ λαβὼν αὐτὸν ἀπῆλθεν καὶ δέδοκεν αὐτὸν αὐτοῖς δὲ χιλιάρχος. The meaning (see above p. 639.) may be: "The wrong was not to be put up with; for to hold his peace under such treatment would have been to embolden the tribune to sacrifice him to his enemies, as a per-

son who might be insulted with impunity." But the passage is corrupt: perhaps it should be οὐκ (mod. t. has οὐτος) εἶδον ἀνθρ. θαυ. "They did not see before them one who was willing to die, i. e. to let them take away his life. For if this were the case, he had but to hold his peace, and the tribune would, &c." Mod. t. "In such wise saw they a man ready to die; and they would not endure it. I knew not that he was the high priest. Why then: the rebuke was of ignorance. For if this were not the case, καὶ λαβὼν αὐτὸν ἀπῆλθε καὶ οὐκ ἐστήγησε, καὶ δέδοκεν, κ. τ. λ."

\* Mod. t. quite perverting the sense: "Obeying the law, not from a wish to shew (ἐνθείασθαι) to them: for those he had even strongly condemned. For the law's sake, therefore, he defends himself, not for the sake of the people: with reason, &c."

**HOMIL.** *me to be beaten?*] Well may he say so: for to kill a man  
**XLVIII.** who had done (them) no injury, and that an innocent person, was a violating of the law. For neither was it abuse that was spoken by him, unless one would call Christ's **Mat. 23.** words abusive, when He says, *Woe unto you, Scribes and 27. Pharisees, for ye are like unto whited walls.* True, you will say: but if he had said it before he had been beaten, it would have betokened not anger, but boldness. But I have mentioned the reason of this<sup>1</sup>. And (at this rate) we often find Christ Himself 'speaking abusively' to the **John 5.** Jews when abused by them; as when He says, *Do not 45. think that I will accuse you.* But this is not abuse, God forbid. See, with what gentleness he addresses these men: **v. 4. 5.** *I wist not, he says, that he was God's high priest:* and, (to <sup>1</sup> *elpe- revera*) that he was not <sup>1</sup> dissembling, he adds, *Thou shalt not speak evil of the ruler of thy people.* He even confesses him to be still ruler. Let us also learn the gentleness also<sup>2</sup>, that in both the one and the other we may be perfect. For one must look narrowly into them, to learn what the one is and what the other: narrowly, because these virtues have their corresponding vices hard by them: mere forwardness passing itself off for boldness, mere cowardice for gentleness<sup>3</sup>: and need being to scan them, lest any person possessing the vice should seem to have the virtue: which would be just as if a person should fancy that he was cohabiting with the mistress, and not know that it was the servant-maid. What then is gentleness, and what mere cowardice? When others are wronged, and we do not take their part, but hold our peace, this is cowardice: when we are the persons ill-treated, and we bear it, this is gentleness.

<sup>1</sup> viz. it was because he did not choose to let the tribune despise him p. 639. And so mod. t. adds, *δι τούτων καταφρογηθήσας.*

<sup>2</sup> *Μάθωμεν καὶ τὴν ἐπιείκειαν, i. e. Paul's, as well as his παρθησα.* Mod. t. "Let us then also learn gentleness."

<sup>3</sup> *δι ταρυφεστάσιν αἴραις αἱ κακίαι, τῇ μὲν παρθησαὶ θρασύτης, τῇ δὲ ἐπιείκειᾳ ἀναρδηλα.* It is seldom possible to match the ethical terms of one language with exact equivalents in another. Here *θρασύτης*, as opposed to *παρθησα*

'courage in speaking one's mind,' is not merely 'audacity,' or 'hardihood,' or 'pugnacity,' or 'the spirit of the bully,' though it may be applied to all these. On the whole, 'forwardness' seems to be most suitable for the antithesis: the one character comes forward boldly and speaks up in the cause of truth and justice; the other thrusts itself forward, in its own cause, for resentment of wrongs done to oneself. Below, in connexion with *ἀναρδηλα* it means what we call 'bullying.'

What is boldness? Again the same, when others are the persons for whom we contend. What forwardness? When it is in our own cause that we are willing to fight. So that magnanimity and boldness go together, as also (mere) forwardness and (mere) cowardice. For he that (does not) resent on his own behalf<sup>a</sup>, will hardly but resent on behalf of others: and he that does not stand up for his own cause, will hardly fail to stand up for others. For when our habitual disposition is pure from passion, it admits virtue also. Just as a body when free from fever admits strength, so the soul, unless it be corrupted by the passions, admits strength. It betokens great strength, this gentleness: it needs a generous and a gallant soul, and one of exceeding loftiness, this gentleness. Or, think you, is it a small thing to suffer ill, and not be exasperated? Indeed, one would not err if in speaking of the disposition to stand up for our neighbours, one should call it the spirit of manly courage. For he that has had the strength to be able to overcome so strong a passion (as this of selfishness), will have the strength to dare the attack on another. For instance, these are two passions, cowardice and anger: if thou have overcome anger, it is very plain that thou overcomest cowardice also: but thou gettest the mastery over anger, by being gentle: therefore (do so) with cowardice also, and thou wilt be manly. Again, if thou hast not got the better of anger, thou art become forward (and pugnacious); but not having got the better of this, neither canst thou get the better of fear; consequently, thou wilt be a coward too: and the case is the same as with the body; if it be weak, it is quickly overcome both by cold and heat: for such is the ill temperament, but the good temperament is able to stand all (changes). Again, greatness of soul is a virtue, and hard by it stands prodigality: economy is a virtue, the being a good manager; hard by it stands parsimony and meanness. Come, let us

<sup>a</sup> All our MSS. δ γὰρ ὑπὲρ ἑαυτοῦ μὴ διλγῆν, διυκόλως ὑπὲρ ἔτέρων ἀλγήσει, In the next sentence, C. omits the μὴ before ἀμύνων, and A. the οὐκ before but Sav. marg. οὐκ ἀλγήσει: which διμνεῖται. we adopt as indispensable to the sense.

**HOMIL.** again collate and compare the virtues (with their vices).   
**XLVIII.** Well then, the prodigal person is not to be called great-minded. How should he? The man who is overcome by numberless passions, how should he be great of soul? For this is not despising money; it is only the being ordered about by other passions: for just as a man, if he were at the beck and bidding of robbers to obey their orders, could not be free; (so it is here.) His large spending does not come of his contempt of money, but simply from his not knowing how to dispose of it properly: else, were it possible both to keep it and to lay it out on his pleasure, this is what he would like. But he that spends his money on fit objects, this is the man of high soul: for it is truly a high soul, that which is not in slavery to passion, which accounts money to be nothing. Again, economy is a good thing: for thus that will be the best manager, who spends in a proper manner, and not at random without management. But parsimony is not the same thing with this. † For the former<sup>x</sup> indeed, not even when an urgent necessity demands, touches the principal of his money: but the latter will be brother to the former. Well then, we will put together the man of great soul, and the prudent economist, as also the prodigal and the mean man: for both of these are thus affected from littleness of soul, as those others are (from the opposite). Let us not then call him high-souled, who simply spends, but him who spends aright: nor let us call the economical manager mean and parsimonious, but him who is unseasonably sparing of his money. What a quantity of wealth that rich man spent,

*Luke*, who was clothed in purple and fine linen? But he was not 19.

<sup>x</sup> Ἐκεῖνος μὲν γὰρ οὐδὲ ἀναγκαῖς ἀπαιτούσης χρέας, τῆς οὐδεὶς ἀντεῖαι τὸν χρημάτων, οὗτος δὲ ἐκείνου γένοιτο ἀν ἀδελφός. We leave this as it stands, evidently corrupt. Something is wanting after οὗτος δὲ. "The former, the *oikonomikός*, is careful not to touch his principal or capital, but will confine his outlay within his income: the latter, &c." But οὐδὲ ἀναγκ. ἀπ. χρέας is hardly suitable in the former case, and should rather come after

οὗτος δὲ. "the latter, the niggard, though the need be ever so urgent, has not the heart to touch either principal or income"—or something to that effect. Then perhaps, πώς οὖν οὗτος ἐκείνου γένοιτο ἀν ἀδελφός; Mod. t. "For the former spends all upon proper objects; the latter, not even when urgent need requires, touches the principal of his money. The *oikos*, therefore will to brother to the *μεγαλοψ*."

high-souled: for his soul was possessed by an unmerciful disposition and by numberless lusts: how then should it be great? Abraham had a great soul, spending as he did for the reception of his guests, killing the calf, and, where need was, not only not sparing his property, but not even his life. If then we see a person having his sumptuous table, having his harlots and his parasites, let us not call him a man of a great mind, but a man of an exceedingly little mind. For see how many passions he is enslaved and subject to—gluttony, inordinate pleasure, flattery: but him who is possessed by so many, and cannot even escape one of them, how can any one call magnanimous? Nay, then most of all let us call him little-minded, when he spends the most: for the more he spends, the more does he shew the tyranny of those passions: for had they not excessively got the mastery over him, he would not have spent to excess. Again, if we see a person, giving nothing to such people as these, but feeding the poor, and succouring those in need, himself keeping a mean table—him let us call an exceedingly high-souled man: for it is truly a mark of a great soul, to despise one's own comfort, but to care for that of others. For tell me, if you should see a person despising all tyrants, and holding their commands of no account, but rescuing from their tyranny those who are oppressed and evil entreated; would you not think this a great man? So let us account of the man in this case also. The passions are the tyrant: if then we despise them, we shall be great: but if we rescue others also from them, we shall be far greater, as being sufficient not only for ourselves, but for others also. But if any one, at a tyrant's bidding, beat some other of his subjects, is this greatness of soul? No, indeed: but the extreme of slavery, in proportion as he is great. And now also<sup>1</sup> there is<sup>1</sup> set before us a soul that is a noble one and a free: but this the prodigal has ordered to be beaten by his passions: the man then that beats himself, shall we call high-souled? By no means. Well then \*, but let us see what is greatness of soul, and what prodigality; what is economy, and what meanness; what is gentleness, and (what) dulness and cowardice; what boldness, and what forwardness: that having distinguished these things from each other, we may

HOMIL. be enabled to pass (this life) well-pleasing to the Lord, and  
XLVIII. to attain unto the good things promised, through the grace  
and mercy of our Lord Jesus Christ, to Whom be the glory  
for ever and ever. Amen.

## H O M I L Y XLI.

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ACTS xxiii. 6—8.

*But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee : of the hope and resurrection of the dead I am called in question. And when he had so said, there arose a dissension between the Pharisees and the Sadducees : and the multitude was divided. For the Sadducees say that there is no resurrection, neither angel, nor spirit : but the Pharisees confess both.*

AGAIN he discourses simply as man, and he does not on all occasions alike enjoy the benefit of supernatural aid. [*I am a Pharisee, the son of a Pharisee*<sup>b</sup>:] both in this, and in what comes after it, he wished to divide the multitude, which had an evil unanimity against him. And he does not speak a falsehood here either: for he was a Pharisee by descent from his ancestors. *Of the hope and resurrection of the dead I am called in question.* For since they would not say for what reason they arraigned him, he is compelled therefore to declare it himself. *But the Pharisees, it says,*

<sup>a</sup> This Homily is wanting in C. The mod. t. swarms with interpolations.

<sup>b</sup> καὶ ἐγώ τοτε, viz. in saying *I am a Pharisee, καὶ ἐγώ μετὰ τῶν*, i. e. *Of the hope of resurrection, &c.* Mod. t. “but is also permitted to contribute somewhat of himself, which also he does and καὶ ἐγώ τ., καὶ ἐγώ μ. τ. both on this occasion and on that which followed (?) he pleads for himself, wishing, &c.”

**HOMIL.** confess both. And yet there are three things: how then **XLI.** does he say *both?* Spirit and Angel is put as one<sup>c</sup>. When v. 9. he is on their side, then they plead for him. *And there arose a great cry: and the scribes that were of the Pharisees' part arose, and strove, saying, We find no evil in this man: but (what) if a spirit has spoken to him, or an angel?* Why did they not plead for him before this? Do you observe, how, when the passions give way, the truth is discovered? Where is the crime, say they, if an angel has spoken to him, or a spirit? Paul gives v. 10. them no handle against him. *And when there arose a great dissension, the tribune, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring him into the castle.* The tribune is afraid of his being pulled in pieces, now that he has said that he is a Roman: and the matter was not without danger. Do you observe that Paul had a right to profess himself a Roman? Else, neither would (the tribune) have been afraid now. So it remains that the soldiers must bear him off by force. But when the wretches saw all to be without avail, they take the whole matter into their own hands, as they would fain have done before, but were prevented: and their wickedness stops nowhere, though it received so many checks: and yet how many things were providentially ordered, on purpose that they might settle down from their rage, and learn those things through which they might possibly recover themselves! But none the less do they set

<sup>c</sup> Mod. t. "Either because spirit and angel is one, or because the term ἀμφότερα is taken not only of two but of three." (This is taken from Ammonius in the Catena. The innovator adds:) "the writer therefore uses it καταληρωτικῶς, and not according to strict propriety."

<sup>d</sup> The last clause in the vulgate text, μὴ θεομάχῶμεν, is unknown to S. Chrys. being in fact quite a modern addition—viz. ποῖον ἔγκλημα; S. Iosidore of Pelusium in the Cat. τὸ γὰρ εἰ ήστι τοῦ δοτι, ή τν. ἐλάλησεν αὐτῷ ή ἄγγελος. Ammonius ibid. "Either the sentence is left incomplete, viz. but whether a

spirit or an angel has spoken to him... is not certain: or, it is to be spoken as on the part of the Pharisees, Εἰδε (?) πρ. κ. τ. λ. that is, Behold, he is manifestly asserting the resurrection, taught (κατηχθεῖς) either by the Holy Ghost or by an angel the doctrine of the resurrection." Mod. t. using the latter: "Where is the crime, if an angel has spoken to him, if a spirit, and taught (κατηχθεῖς) by him, he thus teaches the doctrine of the resurrection?" (and then, adopting the modern addition μὴ θεομ.) "then let us not stand off from him, lest warring with him, we be found also fighting against God."

upon him. Sufficient for proof of his innocence was even <sup>Acts</sup> ~~XXIII.~~<sup>6—22.</sup> this, that the man was saved when at the point to be pulled in pieces, and that with these so great dangers about him, he escaped them all. *And the night following the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of Me in Jerusalem, so must thou bear witness also at Rome.* And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul. And they were more than forty which had made this conspiracy. They bound themselves under a curse, it says. See how vehement and revengeful they are in their malice! What means, *bound under a curse*? Why then those men are accused for ever, seeing they did not kill Paul. And forty together. For such is the nature of that nation: when there needs concerting together for a good object, not even two concur with each other: but when it is for an evil object, the entire people does it. And they admit the rulers also as accomplices. *And they came to the chief priests and elders, and said, We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul.* Now therefore ye with the council signify to the tribune that he bring him down unto you to-morrow, as though ye would enquire something more perfectly concerning him: and we, or ever he come near, are ready to kill him. And when Paul's sister's son heard of their lying in wait, he went and entered into the castle, and told Paul. Then Paul called one of the centurions unto him, and said, Bring this young man unto the tribune: for he hath a certain thing to tell him. So he took him, and brought him to the tribune, and said, Paul the prisoner called me unto him, and prayed me to bring this young man unto thee, who hath something to say unto thee. Then the tribune took him by the hand, and went with him aside privately, and asked him, What is that thou hast to tell me? And he said, The Jews have agreed to desire thee that

\* To this question mod. t. interpolates for answer from Ammonius in the Catena, "that is, they declared themselves to be out of the pale of the faith to Godward, if they should not do that which was determined against Paul."

**HOMIL.** thou wouldest bring down Paul to-morrow into the council,  
**XLIX.** as though they would enquire somewhat of him more perfectly. But do not thou yield unto them: for there lie in wait for him of them more than forty men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him: and now are they ready, looking for a promise from thee. So the tribune then let the young man depart, and charged him, See thou tell no man that thou hast shewed these things to me. Again he is saved by man's forethought. And observe: Paul lets no man learn this, not even the centurion, that the matter might not become known. And the [2.] centurion having come, reported to the tribune. And it is well done of the tribune also, that he bids him keep it secret, that it might not become known: moreover he gives his orders to the centurions only at the time when the thing was to be done: and so Paul is sent into Cæsarea, that there too he might discourse in a greater theatre and before a more splendid audience: that so the Jews may not be able to say, "If we had seen Paul, we would have believed—if we had heard him teaching." Therefore this excuse too is cut off from them. *And the Lord, it said, stood by him, and said, Be of good cheer: for as thou hast testified of Me in Jerusalem, so must thou bear witness also at Rome.* (Yet) even after He has appeared to him, He again suffers him to be saved by man's means. And one may well be astonished at Paul'; he was not taken aback, neither said, 'Why, what is this? Have I then been deceived by Christ?' but he believed: yet, because he believed, he did not therefore sleep: no; what was in his own power by means of human wisdom, he did not abandon. [*Bound themselves by a curse:*] it was a kind of necessity that those men fastened on themselves by the curse. [*That they would neither eat nor drink.*] Behold fasting the mother of murder! Just as Herod imposed on himself that necessity by his oath, so also do these. For such are the devil's (ways): under the pretext forsooth of

<sup>1</sup> Καὶ ἔξιον ἐκπλαγῆναι τὸν Παῦλον οὐκ ἀθόρυβοθη, οὐδὲ εἰπε. Here mod. t. (A. and Cat. omit this) τί δὴ τοῦτο; rightly transposes τί δὴ τοῦτο.

piety he sets his traps. [And they came to the chief priests etc.] And yet they ought to have come (to the tribune), ought to have laid a charge, and assembled a court of justice: for these are not the doings for priests, but for captains of banditti, these are not the doings for rulers, but for ruffians. They endeavour also to corrupt the ruler: but it was providentially ordered, to the intent that he also should learn of their plot. For not (only) by their having nothing to say, but also by their secret attempt, they convicted themselves that they were naught. It is likely too that after (Paul was gone) the chief priests came to (the tribune) making their request, and were put to shame. For<sup>s</sup> of course he would not have liked either to deny or to grant their request. How came he to believe (the young man's tale)? He did so in consequence of what had already taken place; because it was likely they would do this also. And observe their wickedness: they as good as laid a necessity on the chief priests also: for if they undertook so great a thing themselves, and engaged themselves in the whole risk, much more ought those to do thus much. Do you observe, how Paul is held innocent by those that are without, as was also Christ by Pilate? See their malice brought to nought: they delivered him up, to kill and condemn him: but the result is just the contrary; he is both saved, and held innocent. For had it not been so<sup>t</sup>, he would have been pulled in pieces: had it not been so, he would have perished, he would have been condemned. And not only does (the tribune) rescue him from the rush (made upon him,) but also from much other<sup>i</sup> (violence:) see how he becomes a minister to him, insomuch that without risk he is carried off safe with so large a force. *And he called unto v. 23-30. him two centurions, saying, Make ready two hundred soldiers to go to Cæsarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night; and provide them beasts, that they may set Paul on, and*

<sup>s</sup> Mod. t. "And with reason the tribune does this (i. e. sends Paul away): for of course he did not wish either to gratify (*χαρίσασθαι*) or to assent." But the meaning is: "If he had not been informed of their plot, he would have been embarrassed by the request, not liking to refuse, nor yet to grant it."

<sup>t</sup> εἰ γάρ μὴ οὗτος. Cat. οὗτος: "but for this man (the tribune)." Mod. t. omits ἀλλὰ καὶ πόλλης πολλῆς δρόμων.

**HOMIL.** bring him safe unto Felix the governor. And he wrote a  
XLIX. letter after this manner: Claudius Lysias unto the most excellent governor Felix sendeth greeting. This man was taken of the Jews, and should have been killed of them: then came I with an army, and rescued him, having understood that he was a Roman. And when I would have known the cause wherefore they accused him, I brought him forth into their council: whom I perceived to be accused of questions of their law, but to have nothing laid to his charge worthy of death or of bonds. And when it was told me how that the Jews laid wait for the man, I sent straightway to thee, and gave commandment to his accusers also to say before thee what they had against him. Fare ye well. See how the letter speaks for him as a defence—for it says, *I found nothing worthy of death*, but as accusation against them (rather) than against him. [About to have been killed of them:] so set upon his death were they. First, [I came with the army, and rescued him:] then also *I brought him down unto them*: and not even so did they find anything to lay to his charge: and when they ought to have been stricken with fear and shaine for the former act, they again attempt to kill him, insomuch that again his cause became all the more clear. *And his accusers*, he says, *I have sent unto thee*: that at the tribunal where these things are more strictly examined, he may be proved guiltless.

**Recapitulation.** Let us look then to what has been said above. *I*, he says, v. 6. am a Pharisee: then, that he may not seem to pay court, he adds, *Of the hope and resurrection of the dead it is, that I am called in question*. From this charge and calumny he commends himself. [For the Sadducees indeed etc.] The Sadducees have no knowledge of anything incorporeal, per-

<sup>1</sup> πάγεις. haps not even God; so gross are they<sup>1</sup>: whence neither do [3.] they choose to believe that there is a Resurrection. [And

<sup>2</sup> Miss. and Edd. *the scribes*, etc.] Look; the tribune also hears that the φύσι. Pharisees have acquitted him of the charges, and have given σαρο, “he gave sentence<sup>2</sup> in his favour, and with greater confidence carries sentence.” him off by force. Moreover all that was spoken (by Paul)

<sup>3</sup> φίλος. was full of right-mindedness<sup>3</sup>. [And the night following the σοφίας.

*Lord stood by him, etc.]* See what strong consolation ! Ac's First he praises him, *As thou hast testified to My cause in Jeruealem*; then He does not leave him to be afraid for the uncertain issue of his journey to Rome: for thither also, He saith, thou shalt not depart alone<sup>1</sup>, but thou shalt also have<sup>1</sup> μόνος. Cat. and Edd. all this boldness of speech. Hereby it was made manifest, not (only) that he should be saved, but that (he should be so) μάρτυρ. in order to great crowns in the great city. But why did He not appear to him before he fell into the danger? Because it is evermore in the afflictions that God comforts us; for He appears more wished-for, while even in the dangers He exercises and trains us. Besides, he was then at ease, when free from bonds; but now great perils were awaiting him. *We have v. 14. bound ourselves, they say, under a curse, that we will not eat nor drink.* What is all this zeal? *That he may bring v. 15. him down, it says, unto you, as though ye would enquire into his case more perfectly.* Has he not twice made a speech unto you? has he not said that he is a Pharisee? What (would ye have) over and above this? So reckless were they and afraid of nothing, not tribunals, not laws: such their hardihood which shrank from nothing. They both declare their purpose, and announce the way of carrying it into effect. *Paul's sister's son heard of it.* This was of God's providence, v. 16. their not perceiving that it would be heard. What then did Paul? he was not alarmed, but perceived that this was God's doing: and casting all upon Him, so he acquires himself (from further concern about it:) [*having called one of the centurions, etc.]* He told of the plot, he was believed; he is saved. If he was acquitted of the charge, why did (the tribune) send the accusers? That the enquiry might be more strict: that the man might be the more entirely cleared.

Such are God's ways of ordering: the very things by which we are hurt, by these same are we benefited. Thus it was with Joseph: his mistress sought to ruin him: and she Gen. 39, seemed indeed to be contriving his ruin, but by her contriving 1-20. she placed him in a state of safety: for the house where that wild beast (of a woman) was kept was a den in comparison with which the prison was gentle. For while he was there, although he was looked up to and courted, he was in constant fear, lest his mistress should set upon him, and

HOMIL. worse than any prison was the fear that lay upon him: but  
XLIX. after the accusation he was in security and peace, well rid of that beast, of her lewdness and her machinations for his destruction: for it was better for him to keep company with human creatures in miserable plight, than with a maddened mistress. Here he comforted himself, that for chastity's sake he had fallen into it: there he had been in dread, lest he should receive a death-blow to his soul: for nothing in the world is more annoying than a woman in love can be to a young man who will not (meet her advances): nothing more detestable (than a woman in such case), nothing more fell: all the bonds in the world are light to this. So that the fact was not that he got into prison, but that he got out of prison. She made his master his foe, but she made God his friend; brought him into closer relation to Him Who is indeed the true Master; she cast him out of his stewardship in the family, but made him a familiar friend to that Master. Again, his brethren Gen.37, sold him; but they freed him from having enemies dwelling 18. in the same house with him, from envy and much ill will, and from daily machinations for his ruin: they placed him far aloof from them that hated him. For what can be worse than this, to be compelled to dwell in the same house with brethren that envy one; to be an object of suspicion, to be a mark for evil designs? So that while they and she were severally seeking to compass their own ends, far other were the mighty consequences working out by the Providence of God for that just man. When he was in honour, then was he in danger; when he was in dishonour, then was he Gen.40, in safety. The eunuchs did not remember him, and right 23. well it was that they did not, that the occasion of his deliverance might be more glorious: that the whole might be ascribed, not to man's favour, but to God's Providence: ib. 41, that at the right moment, Pharaoh, reduced to need, might 40. bring him out; that not as conferring but as receiving a benefit, the king might release him from the prison. It behoved to be no servile gift, but that the king should be reduced to a necessity of doing this: it behoved that it should be made manifest what wisdom was in him. Therefore it is that the eunuch forgets him, that Egypt might not forget him, that the king might not be ignorant of him.

Had he been delivered at that time, it is likely he would have desired to depart to his own country: therefore he is kept back by numberless constraints, first by subjection to a master, secondly by being in prison, thirdly by being over the kingdom, to the end that all this might be brought about by the Providence of God. Like a spirited steed that is eager to bound off to his fellows, did God keep him back there, for causes full of glory. For that he longed to see his father, and free him from his distress, is evident from his calling him thither.

Shall we look at other instances of evil designing, how they turn out to our good, not only by having their reward, but also by their working at the very time precisely what is for our good? This (Joseph's) uncle (Esau) had ill designs against his father (Jacob), and drove him out of his native land: what then? He too set him (thereby) aloof from the danger; for he too got (thereby) to be in safety. He made him a wiser and a better man<sup>1</sup>; he was the means of his having that dream. But, you will say, he was a slave in a foreign land? Yes, but he arrives among his own kindred, and receives a bride, and appears worthy to his father in law. But he too cheated him? Yes, but this also turned out to his good, that he might be the father of many children. But it was in his mind to design evil against him? True, but even this was for his good, that he might thereupon return to his own country; for if he had been in good circumstances, he would not have so longed for home. But he defrauded him of his hire? Aye, but he got more by the means. Thus, in every point of these men's history, the more people designed their hurt, the more their affairs flourished. If (Jacob) had not received the elder daughter, he would not soon have been the father of so many children; he would have dragged out a long period in childlessness, he would have mourned as his wife did. For she indeed had reason to mourn, as not having become a mother: but he had his consolation: whence also he gives her a repulse. Again, had not (Laban) defrauded him of his hire, he would not have longed to see his own country; the points of the man's character would not have come to light, (his wives) would not have become more closely attached to

ACTS  
XXIII.  
6—30.

**HOMIL.** him. For see what they say: *With devouring hath he devoured us and our money.* So that this became the **XLI X.** means of rivetting their love to him. After this he had in **Gen. 31,** them not merely wives, but (devoted) slaves; he was **15.** beloved by them: a thing that no possession can equal: for nothing, nothing whatever, is more precious than to be thus **Ecclius.** loved by a wife and to love her. *And a wife,* Scripture **25, 1.** *'A man says, that agrees with her husband.* One thing this, as and a wifethat the Wise Man puts it, of the things for which a man is to be agreeo-counted happy; for where this is, there all wealth, all **E. V.** gether.' prosperity abounds: as also, where it is not, there all besides profits nothing, but all goes wrong, all is mere unpleasantness and confusion. Then let us seek this before all things. He that seeks money, seeks not this. Let us seek those things which can remain fixed. Let us not seek a wife from among the rich, lest the excess of wealth on her side produce arrogance, lest that arrogance be the means of marring all. See you **Gen. 3,** not what God did? how He put the woman in subjection? **16.** Why art thou ungrateful, why without perception? The very benefit God has given thee by nature, do not thou mar the help it was meant to be. So that it is not for her wealth that we ought to seek a wife: it is that we may receive a partner of our life, for the appointed order of the procreation of children. It was not that she should bring money, that God gave the woman; it was that she might be an helpmate. But she that brings money, becomes, instead **14*τις* θεον-** of a wife<sup>1</sup>, a setter up of her own will, a mistress—it may be **λος** a wild beast instead of a wife—while she thinks she has a right to give herself airs upon her wealth. Nothing more shameful than a man who lays himself out to get riches in this way. If wealth itself is full of temptations, what shall we say to wealth so gotten? For you must not look to this, that one or another as a rare and unusual case, and contrary to the reason of the thing, has succeeded: as neither ought we in other matters to fix our regards upon the good which people may enjoy, or their chance successes, out of the common course: but let us look to the reason of the thing as it is in itself, and see whether this thing be not fraught with endless annoyance. Not only you bring yourself into a disreputable position; you also disgrace your children by

leaving them poor, if it chance that you depart this life <sup>ACTS</sup> before the wife: and you give her incomparably more <sup>XXIII.</sup> ~~oc-~~ <sup>6—30.</sup> casions for connecting herself with a second bridegroom. Or do you not see that many women make this the excuse for a second marriage—that they may not be despised; that they want to have some man to take the management of their property? Then let us not bring about so great evils for the sake of money; but let us dismiss all (such aims), and seek a beautiful soul, that we may also succeed in obtaining love. This is the exceeding wealth, this the great treasure, this the endless good things: whereunto may we all attain by the grace and lovingkindness of our Lord Jesus Christ, with Whom to the Father and the Holy Ghost together be glory, dominion, honour, now and ever, world without end. Amen.

## HOMILY L.

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Acts xxiii. 31, 32, 33.

*Then the soldiers, as it was commanded them, took Paul, and brought him by night to Antipatris. On the morrow they left the horsemen to go with him, and returned to the castle: who, when they came to Cæsarea, and delivered the epistle to the governor, presented Paul also before him.*

LIKE some king whom his body-guards escort, so did these convey Paul; in such numbers too, and by night, for fear of the wrath of the people\*. Now then [you will say] that they have got him out of the city, they desist from their violence? [No indeed.] But (the tribune) would not have sent him off with such care for his safety, but that while he himself had found nothing amiss in him, he knew the murderous disposition of his adversaries. *And when the governor v. 34.35. had read the letter, he asked of what province he was. And when he understood that he was of Cilicia; I will hear thee, said he, when thine accusers are also come.* Already Lysias has spoken for his exculpation; (but the Jews seek to) gain the hearer beforehand. *And he ordered him to be kept in custody in Herod's praetorium:* again Paul is put in bonds. *e. 24, 1. And after five days came down the high priest Ananias with*

\* τοῦ δῆμου τὴν ὀργὴν τῆς δρμῆς. 'Ew<sup>l</sup> οὖν τῆς πόλεως αὐτὸν ἐξέβαλον, τότε ἀφίστασσαν. So Edd. and our MSS. but Cat. simply τὴν ὀργὴν. The next sentence, if referred affirmatively to the Jews, would be untrue, for in fact the Jews οὐκ ἀνέστησαν. Possibly the scribes took it to refer to the soldiers: but this is very unsatisfactory. To make sense, it must be read interro-

gatively: "Well then, at any rate that now, they have got him out of the city, they desist from further attempts? By no means; and in fact the precautions taken for his safety shew what was the tribune's view of the matter, both that Paul was innocent and that *they* were set on murdering him." We read ἀφ-σταται τῆς δρμῆς.

*the elders.* See how for all this they do not desist: hindered as they were by obstacles without number, nevertheless they come, only to be put to shame here also. *And with an orator, one Tertullus<sup>b</sup>.* And what need was there of an orator? Which (persons) also informed the governor against Paul. See how this man also from the very outset (*b*) with his praises seeks to gain the judge beforehand. *And when v. 2. 3. he was called forth, Tertullus began to accuse him, saying,* Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence, we accept it always, and in all places, most noble Felix, with all thankfulness. Then as having much to say, he passes by the rest: *Notwithstanding, that I be not further v. 4. 5. tedious unto thee, I pray thee that thou wouldest hear us of thy clemency a few words.* For we have found this man a pestilent fellow, and a mover of sedition among all the Jews throughout the world. (a) As a revolutionary and seditious person he wishes to deliver him up. And yet, it might be answered, it is ye that have done this. (c) And see how he would put up the judge to a desire of punishing, seeing he had here an opportunity to coerce the man that turned the world upside down! As if they had achieved a meritorious action, they make much of it: [Having found this fellow, etc.] a mover of sedition, say they, among all the Jews throughout the world. (Had he been such,) they would have proclaimed him as a benefactor and saviour of the nation<sup>c</sup>! *And a ring-leader of the sect of the Nazarenes.* They thought this likely to tell as a reproach—"of the Nazarenes:" and by this also they seek to damage him—for Nazareth was a mean place. And, *we have found him*, say they: see how maliciously they calumniate him: (*found him*), as if he had been always

<sup>b</sup> It has been necessary to rearrange the texts, and also to transpose the parts marked *a*, *b*.—*Kαὶ μὴ δύεις, φησι, τοῦτο περιθήκεται.* The *φησι* here is hypothetical: "Tertullus wishes to arraign Paul as a seditious person. And yet, Felix might say, it is ye Jews that have been the movers of sedition: in these words ye describe yourselves."—Mod. t. "vv. 2. 3. 4. And yet ye have done this: then what need of an orator? See how this man

also from the very outset wishes to deliver him up as a revolutionary and seditious person, and with his praises preoccupies the judge. Then as having much to say, he passes it by, and only says this, *But that I be not further tedious unto thee.*"

<sup>c</sup> So much was sedition to their taste, they would have been the last to arraign him for that; on the contrary &c.—But Mod. t. *ὡς λυμεῶνα λοιπὸν καὶ κοὐδὲ ἐχθρὸν τοῦ θεοῦ διαβάλλουσι.*

HOMIL. giving them the slip, and with difficulty they had succeeded in getting him: though he had been seven days in the Temple! L.  
 v. 6. *Who also hath gone about to profane the temple; whom we took, and would have judged according to our law.* See how they insult even the Law; it was so like the Law, forsooth, to beat, to kill, to lie in wait! And then the accusation against Lysias: though he had no right, say they, to interfere, in v. 7—9. the excess of his confidence he snatched him from us: *But the tribune Lysias came upon us, and with great violence took him away out of our hands, commanding his accusers to come unto thee: by examining of whom thyself mayest take knowledge of all these things, whereof we accuse him.* And the Jews also assented, saying that these things were so. What then says Paul? *Then Paul, after that the governor had beckoned unto him to speak, answered, Forasmuch as I know that thou hast been of many years a just judge unto this nation, I do the more cheerfully answer for myself.* This is not the language of flattery, his testifying to the judge's justice<sup>d</sup>: no, the adulation was rather in that speech of the orator, *By thee we enjoy great quietness.* If so, then why are ye seditious? What Paul sought was justice. [*Knowing thee to be a just judge,*] *I cheerfully*, says he, [*answer for myself.*] Then also he enforces this by the length of time: that (he had been judge) *of many years.* *Because that thou mayest understand, that there are yet but twelve days since I went up to Jerusalem for to worship.* And what is this<sup>e</sup>? (It means), “that I could not immediately have raised a commotion.” Because the accuser had nothing to shew (as done) in Jerusalem, observe what he said: *among all the Jews throughout*

<sup>d</sup> Hence it appears that Chrys. read δύτα σε κρίην δικαστον in v. 10. though the old text in the citation omits the epithet. Cat. retains it.—See note k.

\* As Felix had been many years a judge, he was conversant enough with the habits of the Jews to be aware that the Pentecost which brought Paul to Jerusalem was but twelve days past: so that there had not been time to raise a commotion. Mod. t. “And what did this contribute to the proof? A great point: for he shews that Felix himself knew that Paul had done nothing of all that he was accused of. But if he had evre raised an in-

surrection. Felix would have known it, being judge, and such an affair would not have escaped his notice.”—Below, διὰ τὸν ἐπαίδειαν αὐτὸν ἔλει, we suppose αὐτὸν to be Felix: Mod. t. substitutes ἐπειδήθεις ἀφέλκων, referring it to the accuser. The meaning is obscure, but it seems to be, “draws the attention of his judge to this point, viz. of his having come up to worship, and therefore ἐνδιατρίβει τούτη τῷ δικαστῷ, lays the stress upon this point, of Felix being a *just* judge. Perhaps, however, the true reading here is τῷ δεκαδέο, “of its being *not more than twelve* days.”

*the world.* Therefore it is that Paul here forcibly attracts him —to worship, he says, *I came up*, so far am I from raising sedition—and lays a stress upon this point of justice, being the strong point. *And they neither found me in the Temple v. 12.* disputing with any man, neither raising up the people, neither in the synagogues, nor in the city; which in fact was the truth. And the accusers indeed use the term *ringleader*, as if it were a case of fighting and insurrection; but see how mildly Paul here answers. *But this I confess v. 14.15.* unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the Law and the Prophets: and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust. The accusers were separating him (as an alien), but [2.] he identifies himself with the Law, as one of themselves. *And in this,* says he, do I exercise myself, to have v. 16.17. always a conscience void of offence toward God and toward men. Now after many years I came to bring alms to my nation, and offerings. In which they found me purified in the temple, not with multitude, neither with tumult. Why then camest thou up? What brought thee hither? To worship, says he; to do alms. This was not the act of a factious person. Then also he casts out their person<sup>t</sup>: but, says he, (they that found me, were) certain Jews from Asia, who ought to have been here before v. 19.20. thee, and object, if they had ought against me. Or else let <sup>21.</sup> these same here say, if they have found any evil doing in me, while I stood before the council, except it be for this one voice, that I cried, standing among them, Touching the resurrection of the dead I am called in question by you this day. For this is justification in superabundance, not to flee from his accusers, but to be ready to give account to all. Of the resurrection of the dead, says he, am I this day called in

<sup>t</sup> Εἴτα καὶ ἐκβάλλει αὐτῶν τὸ πρόσωπον, rejects their person, repudiates their pretension. They had said, "We found him:" he answers, "There found me, in a condition as far as possible from that of a mover of sedition—not they, but certain of the Jews from Asia. In the Recapitulation, he says, καλῶς

δὲ οὐδὲ τοῦτο ἐκβάλλει referring to v. 21. Hence one might conjecture here, εἴτα οὐκ ἐκβ., to be placed after v. 20; but see note l.—Mod. t. ἐκβ. δ. τ. πρ. λέγων ὀδιορθότας, Ἐν οἷς εἰρόμενοι τῶν π. τ. λ. "Saying indefinitely, In which there found me, (and then adding,) certain of the Jews from Asia.

**HOMIL. question.** And not a word said he of what he had to say, how  
**L.** — they had conspired against him, had violently kept him, had  
 laid wait for him—for these matters are of course spoken of  
 by the tribune<sup>c</sup>—but by Paul, though there was danger, not  
 so: no, he is silent, and only defends himself, though he had  
 very much to say. (*b*) *In which<sup>b</sup>* (alms), says he, *they found*  
*me in course of purifying in the Temple.* Then how did he pro-  
 fane it? For it was not the part of the same man both to purify  
 himself and worship and come for this purpose, and then to  
 profane it. This has with it a surmise of the justice of his  
 cause, that he does not fall into a long discourse. And he  
 gratifies the judge, I suppose, by that also, (namely, by)  
 making his defence compendious: (*d*) seeing that Tertullus  
 before him did make a long harangue. (*f*) And this too is a  
 proof of mildness, that when one has much to say, in order  
 not to be troublesome one says but few words. (*c*) But let  
 us look again at what has been said.

**Recapitulation.** [*Then the soldiers, etc.*] (*a*) This also made Paul famous in Cæsarea, his coming with so large a force.—[*But, says v. 31—* *33. Tertullus, that I be not further tedious,*] (*e*) shewing that ch. 24, 4. (*Felix*) does<sup>1</sup> find him tedious: [*I beseech thee,*] he does not <sup>1</sup> ἀγκόντια. *τερατούσιν* say, Hear the matter, but, *hear us of thy clemency*. Probably it is to pay court, that he thus lays out his speech. (*g*) [*For having found this man, a pestilent fellow, and a mover of sedition among all the Jews throughout the world:*] how then, it might be said, if he did this elsewhere (and not here)? No, says he; among us also he has profaned the Temple; *attempted*, says he, *to profane it*: but the how, he leaves untold. [*Whom also we took, etc. But the tribune*

<sup>a</sup> Old t. ταῦτα γὰρ εἰκότας τερπλεῖται εἰκέ-  
 νου λέγεται, παρὸ δὲ τούτου... We read  
 παρὸ εἰκείνου, in the sense, “All that  
 is to be said on those points comes from  
 Lysias: from Paul, not a word.”  
 Mod. t. ταῦτα γὰρ παρ' εἰκείνων λέγεται  
 γενέσθαι: “these things are said to  
 have been done by those.”

<sup>b</sup> Here old t. has the reading *ἐν αἷς*,  
 above it was *ἐν οἷς*.—Here the first  
 Redactor has confused the matter, in  
 consequence of his supposing that at  
 the mention of Tertullus (*d*) Chrys.

must have gone into the Recapitulation.  
 Hence he places (*c*) the formula ΔΛΔ'  
 Θεοπερ κ. τ. λ. immediately before this.  
 Accordingly to (*d*) as being comment on  
 v. 4. he joins (*e*), and then supposing the  
 εἰκείνων of (*f*) to refer to εἰκείνων v. 4,  
 he places that next. The part (*b*) he  
 keeps in its place, viz. before the Re-  
 capitulation: there remained (*a*), and  
 this he prefixes to *b*, though its contents  
 clearly shew that it belongs to the  
 Recap. of v. 31.

etc.] And while he thus exaggerates what relates to the tribune<sup>1</sup>, see how he extenuates the part of the accusers themselves. *We took him*, he says, *and would have judged him according to our Law.* He shews that it is a hardship to them that they have to come to foreign tribunals, and that they would not have troubled him had not the tribune compelled them, and that he, having no concern in the matter, had seized the man by force: for in fact the wrongs done were against us, and with us the tribunal ought to have been. For that this is the meaning, see what follows: *with great violence*, he says. For this conduct is violence. *From v. 8. whom thou mayest know.* He neither dares to accuse him (the tribune)—for the man was indulgent (forsooth)—nor does he wholly pass it by. Then again, lest he should seem to be lying, he adduces Paul himself as his own accuser. *From whom, by examining him, thou mayest take knowledge of all these things.* Next, as witnesses also of the things spoken, the accusers, the same persons themselves both witnesses and accusers: [*And the Jews also assented*, etc.] v. 9. But Paul, [*Forasmuch as I know*] that thou hast been of v. 10. many years a just judge. Why then, he is no stranger or alien or revolutionary person, seeing he had known the judge for many years. And he does well to add the epithet *just*<sup>2</sup>, that he (Felix) might not look to the chief priest, nor to the people, nor the accuser. See, how he did not let himself be carried away into abuse, although there was strong provocation. *Believing*, he says, *that there will be a resurrection*: v. 15. now a man who believed a resurrection, would never have done such things—which (resurrection) *they themselves also allow*. He does not say it of them, that they believe *all things written in the Prophets*: it was he that believed them all, not they: but how “all,” it would require a long discourse to shew. And he nowhere makes mention of Christ. Here by saying, *Believing*, he does (virtually) introduce what relates to Christ; for the present he dwells on the subject of the resurrection, which doctrine was common to them also, and

<sup>1</sup> τὸν μὲν δικεῖον, evidently the tribune, but Ben. ‘quæ Paulum quidem speciabant.’—They made the most of what the tribune had done, of their own

violence they make as little as possible.  
<sup>2</sup> See above, note d. The principal authorities for the δίκαος are Laud's Cod. Gr. and Cat. of Acts.

HOMIL. removed the suspicion of any sedition. And for the cause  
 L. <sup>v. 17.</sup> of his going up, *I came*, he says, *to bring alms to my nation and offerings*. How then should I have troubled those, for the bringing offerings to whom I had come so long a journey ?  
 v. 18. *Neither with multitude, nor with tumult*. Everywhere he does away the charge of sedition. And he also does well to  
 v. 19. 20. challenge his accusers who were from Asia, [*Who ought to accuse before thee, etc.*] but he does well also not to reject this either<sup>1</sup>; or else, says he, *let these same here say*. [Touching the resurrection of the dead etc.]: for in fact it was on this ch. 4, 2. account they were sore troubled from the first, because he preached the Resurrection. This being proved, the things relating to Christ also were easily introduced, that He was risen. *What evil doing*, he says, *they found in me*. In the council, he says: the examination not having taken [3.] place in private. That these things which I say are true,  
 v. 16. those witness who bring this charge against me. *Having*, he says, *a conscience void of offence both toward God, and toward men*. This is the perfection of virtue, when even to men we give no handle against us, and are careful to be void of offence with God. *That I cried*, he says, *in the council*. He also shews their violence<sup>2</sup>. They have it not to say, Thou didst these things under the pretext of alms: for (it was) *not with multitude, nor with tumult*: especially as upon enquiry made concerning this thing, nothing further was found. Do you observe his moderation, though there were dangers: do you observe how he keeps his tongue from evil-speaking, how he seeks only one thing, to free himself from the charges against himself, not that he may

<sup>1</sup> καλῶς δὲ (B.) οὐδὲ τοῦτο ἐκβάλλει. i. e. but while he does well to challenge the parties who found him, viz. the Jews from Asia, he does well also that he does not cast out or repudiate this particular which he goes on to mention—viz. his exclamation before the Sanhedrim. This may consist with what was said above, *ἐκβάλλει αὐτῶν τὸ πρόσωπον*: (see note f,) viz. though he does this, and deprives them of the credit they took to themselves, for it was not they that *found* him; and as to his behaviour in the temple, he will not admit their testimony, for they were not present: yet even these he chal-

lenges to testify to that of which they were cognisant.—Mod. t. “from Asia, saying, *Who ought to accuse me before thee, if they had aught against me*. So confident was he to be clear as to the matters of which he was accused, that he even challenges them. But not only those from Asia, nay, those also from Jerusalem.”

<sup>2</sup> Mod. t. adds, “by saying, ‘Ἐπέκραξα: as much as to say, They have it not, &c.’” But their violence was shewn not by his crying out, but by the fact that they had nothing more against him than this exclamation.

criminate them, except so far as he might be obliged to do <sup>Acts</sup> so while defending himself? Just as Christ also said: *I have XXIV.  
not a devil, but I honour My Father: but ye do dishonour John 8,  
Me.* <sup>1—21.</sup> <sup>49.</sup>

Let us imitate him, since he also was an imitator of Christ. If he, with enemies who went even to the length of murder and slaughter, said nothing offensive to them, what pardon shall we deserve, who in reviling and abuse become infuriated, calling our enemies villains, detestable wretches? what pardon shall we deserve, for having enemies at all? Hear you not, that to honour (another) is to honour oneself? So it is: but we disgrace ourselves. You accuse (some one) that he has abused you: then why do you bring yourself under the same accusation? Why inflict a blow on yourself? Keep free from passion, keep unwounded: do not, by wishing to smite another, bring the hurt upon yourself. What, is the other tumult of our soul not enough for us, the tumult that is stirred up, though there be none to stir it up—for example, its outrageous lusts, its griefs and sorrows, and such like—but we must needs heap up a pile of others also? And how, you will say, is it possible, when one is insulted and abused, to bear this? And how is it not possible, I ask? Is a wound got from words; or do words inflict bruises on our bodies? Then where is the hurt to us? So that, if we will, we can bear it. Let us lay down for ourselves a law not to grieve, and we shall bear it: let us say to ourselves, “It is not from enmity; it is from infirmity”—for it is indeed owing to an infirmity, since, for proof that it comes not from enmity, nor from malignity of disposition, but from infirmity, the other also would fain have restrained (his anger), although he had suffered numberless wrongs. If we only have this thought in our minds, that it is from infirmity, we shall bear it, and while we forgive the offending person, we shall try not to fall into it ourselves. For I ask all you who are present: would ye have wished to be able to exercise such a philosophic temper, as to bear with those who insult you? I think so.

\* Old t. ἀρα ἀν θεολήσατε οὐτε φιλο- . . . . δύνασθε; But our MSS. give it as σοφεῖν δύνασθαι—; Mod. t. ἀρα ἀν οὐτε above: and Savile's reading does not φιλοσοφεῖν δύνησθε—; and so Ben. suit the sense: which is, “Would not against grammar and the sense. Savile you have wished—? Well, then, so and Ed. Par. Ben. 2. ἀρα, ἀν θεολήσῃτε, would he.”—Below, δύνασθε οὐν ἐκείνους

**HOMIL.** Well then, he insulted unwillingly; he would rather not have  
L. done so, but he did it, forced by his passion: *refrain thyself.*  
 Do you not see (how it is with) the demoniacs (in their fits)?  
 Just then as it is with them, so with him: it is not so much  
 from enmity, as from infirmity (that he behaves as he does):  
 endure it. And as for us—it is not so much from the  
 insults as they are in themselves that we are moved, as from  
 our own selves: else how is it that when madmen offer us  
 the same insults, we bear it? Again, if those who insult us  
 be our friends, in that case too we bear it: or also our  
 superiors, in that case also we bear it: how then is it not  
 absurd, that in the case of these three, friends, madmen,  
 and superiors, we bear it, but where they are of the same  
 rank or our inferiors, we do not bear it? I have often-  
 times said: It is but an impulse of the moment, some-  
 thing that hurries us away on the sudden: let us endure  
 it for a little, and we shall bear the whole thing. The greater  
 the insults, the more weak the offender. Do you know when  
 it behoves us to grieve? When we have insulted another,  
 and he keeps silence: for then he is strong, and we weak:  
 but if the contrary be the case, you must even rejoice: you  
 are crowned, you are proclaimed conqueror, without having  
 even entered into the contest, without having borne the  
 annoyance of sun, and heat, and dust, without having  
 grappled with an antagonist and let him close with you;  
 nothing but a mere wish on your part, sitting or standing,  
 and you have got a mighty crown: a crown far greater than  
 those (combatants earn): for to throw an enemy standing  
 to the encounter, is nothing like so great as to overcome  
 the darts of anger. You have conquered, without having  
 even let him close with you, you have thrown down  
 the passion that was in you, have slain the beast that was  
 roused, have quelled the anger that was raging, like some  
 excellent herdsman. The fight was like to have been an  
 intestine one, the war a civil war. For, as those who sit

οὐκ (B., ἀκέλευτος and om. οὐκ) ἀπὸ ἔχθρας retain it. If for διωμέναι we read διω-  
 τοσούντος, δοὺς ἀπὸ ἀπὸ διωμένας, τοῦτο μητε, this will answer to διώχεις in the  
 διωμέναι: εὖτε καὶ ἡμεῖς οὐκ ἀπὸ τῆς proceeding sentence: to τοῦτο we supply  
 φύσεως τῶν ὑβρίσιν κινούμεθα, δοὺς δέ πάσχεις: so we read, δούτηρ οὐδὲ διωμέναι,  
 ημῶν αἰτῶν. The scribe has made οὐδὲ καὶ εὖτε οὐκ ἀπὸ ί. δοὺς δέ πάσχεις.  
 nonsense of the passage, and the Edd. τοῦτο πάσχεις διωμέναι. Καὶ ἡμεῖς &c.

down to besiege from without, (endeavour to) embroil (the <sup>ACTS</sup> XXIV.  
besieged) in civil discords, and then overcome them; so he 1-21.  
that insults, unless he rouse the passion within us, will not  
be able to overcome us: unless we kindle the flame in our-  
selves, he has no power. Let the spark of anger be within us,  
so as to be ready for lighting at the right moment, not against  
ourselves, nor so as to involve us in numberless evils. See  
ye not how the fire in houses is kept apart, and not thrown  
about at random everywhere, neither among straw, nor among  
the linen, nor just where it may chance, that so there may not  
be danger, if a wind blow on it, of its kindling a flame: but  
whether a maid-servant have a lamp, or the cook light a  
fire, there is many an injunction given, not to do this  
in the draught of the wind, nor near a wooden panel, nor in  
the night-time: but when the night has come on, we extin-  
guish the fire, fearing lest perchance while we are asleep and  
there is none to help, it set fire, and burn us all. Let this  
also be done with regard to anger: let it not be scattered  
everywhere up and down in our thoughts, but let it be in some  
deep recess of the mind, that the wind arising from the  
words of him who is opposing us may not easily reach to it,  
but that it receive the wind (which is to rouse it) from our-  
selves, who know how to rouse it in due measure and with  
safety. If it receive the wind from without, it knows no  
moderation; it will set every thing on fire: oftentimes when  
we are asleep this wind will come upon it, and will burn up  
all. Let it therefore be with us (in safe keeping) in such sort  
as only to kindle a light: for anger does kindle a light when it  
is managed as it ought to be: and let us have torches against  
those who wrong others, against the devil. Let not the  
spark lie anywhere as it may chance, nor be thrown about;  
let us keep it safe under ashes: in lowly thoughts let us keep  
it slumbering. We do not want it at all times, but when there  
is need to subdue and to make tender, to mollify obduracy,  
and convict the soul. What evils have angry and wrathful  
passions wrought! And what makes it grievous indeed is, that  
when we have parted asunder, we have no longer the power  
to come together again, but we wait for others (to do this):  
each is ashamed, and blushes to come back himself and  
reconcile the other. See, he is not ashamed to part asunder

[4.]

**HOMIL.** and to be separated ; no, he takes the lead as author of the evil : but to come forward and patch that which is rent, this he is ashamed to do : and the case is just the same, as if a man should not shrink from cutting off a limb, but should be ashamed to join it together again. What sayest thou, O man ? Hast thou committed great injuries, and thyself been the cause of the quarrel ? Why then, thou wouldest justly be the first to go and be reconciled, as having thyself furnished the cause. But he did the wrong, he is the cause of the enmity ? Why then, for this reason also thou must do it, that men may the more admire thee, that in addition to the former, thou mayest get the first prize in the latter also : as thou wast not the cause of the enmity, so neither of its being extended further. Perhaps also the other, as conscious within himself of numberless evils, is ashamed and blushes. But he is haughty ? On this account above all, do not thou hesitate to run and meet him : for if the ailment in him be twofold, both haughtiness and anger, in this thou hast mentioned the very reason why thou oughtest to be the first to go to him, thou that art the one in sound health, the one who is able to see : as for him, he is in darkness : for such is anger and false pride. But do thou, who art free from these and in sound health, go to him—thou the physician, go to the sick. Does any of the physicians say, Because such an one is sick, I do not go to him ? No, this is the very reason above all why they do go, when they see that he is not able to come to them. For of those who are able (to come) they think less, as of persons not extremely ill, but not so of those who lie at home sick. Or are not pride and anger, think you, worse than any illness ? is not the one like a sharp fever, the other like a body swollen with inflammation ? Think what a thing it is to have a fever and inflammation : go to him, extinguish the fire, for by the grace of God thou canst : go, assuage the heat as it were with water. "But," you will say, "how if he is only the more set up by my doing this very thing ?" This is nothing to thee : thou hast done thy part, let him take account for himself : let not our conscience condemn us, that this thing happens in consequence of any omission of what ought to be done. Hom. have been done on our part. *In so doing*, says the Scripture, *thou shalt heap coals of fire on his head.* And yet, for all this.

that this is the consequence, it bids us go and be reconciled <sup>Acts</sup> and do good offices—not that we may heap coals of fire, but <sup>XXIV.</sup> 1—21. that (our enemy) knowing that future consequence<sup>o</sup>, may be assuaged by the present kindness, that he may tremble, that he may fear our good offices rather than our hostilities, and our friendships rather than our ill designs. For one does not so hurt his hater by shewing his resentment as an enemy, as by doing him good and shewing kindness. For by his resentment, he has hurt both himself and perhaps the other also in some little degree: but by doing good offices, he has heaped coals of fire on his head. “Why then,” you will say, “for fear of thus heaping coals” one ought not to do this (*b*) but to carry on the enmity to greater lengths.” By no means: it is not you that cause this, but he with his brutish disposition. For if, when you are doing him good, and honouring him, and offering to be reconciled, he persists in keeping up the enmity, it is he has kindled the fire for himself, he has set his own head on fire; you are guiltless. Do not want to be more merciful than God, (*d*) or rather, if you wish it, you will not be able, not even in the least degree. How should you? *As far as the heaven is from the earth, Isa. 55,* Scripture says, *so far are My counsels from your counsels:* <sup>8.</sup> and again, *If ye, He says, being evil, know how to give Matt. 7,* *good gifts unto your children, how much more your* <sup>11.</sup> *heavenly Father?* But in fact this talk is mere pretext and subterfuge. Let us not prevaricate with God’s commandments. “And how do we prevaricate, you will say? He has said, *In so doing, thou wilt heap coals of fire on his head:* [and you say, I do not like to do this.] (*a*) But are you willing to heap coals after another fashion, that is upon your own head? For in fact this is what resentment does: (*c*) since you shall suffer evils without number. (*e*) [You say,] “I am afraid for my enemy, because he has done me great injuries:” in reality is it this you say? But how came you to have an enemy? But how came you to hate your enemy? You fear for him that has injured you, but do you not fear yourself? Would that you had a care

<sup>o</sup> B. C. ἡνὶς ἐκεῖνο (mod. t. *to the other world, τοῦτο to this life: ἐκεῖνος*) τοῦτο (we read *τούτῳ*) κατα- “knowing what will come of it there, στέλλεται. Here, as often, *ἐκεῖνο* refers (i. e. the coals of fire) he may, &c.”

**HOMIL.** for yourself! Do not act (the kindness) with such an aim as L. this: or rather do it, though it be but with such an aim. But you do it not at all. I say not to you, *thou wilt heap coals of fire*: no, I say another and a greater thing: only do it. For Paul says this only by way of summoning thee, (if only) in hope of the vengeance, to put an end to the enmity. Because we are savage as wild beasts in disposition, and would not otherwise endure to love our enemy, unless we expected some revenge, he offers this as a cake, so to say, to a wild-beast. For to the Apostles (the Lord) says not this, but what says Matt. 5, He? *That ye may be like to your Father which is in heaven.* 45. And besides, it is not possible that the benefactor and the benefited should remain in enmity. This is why Paul has put it in this way. Why, affecting a high and generous principle in thy words, why in thy deeds dost thou not even observe (common) moderation? (It sounds) well; thou dost not feed him, for fear of thereby heaping upon him coals of fire: well then, thou sparest him? well then, thou lovest him, thou actest with this object in view? God knows, whether thou hast this object in so speaking, and are not' palming this talk upon us as a mere pretence and subterfuge. Thou hast a care for thine enemy, thou fearest lest he be punished: then wouldest thou not have extinguished thine anger? For he that loves to that degree that he overlooks his own interest for the sake of the other's advantage, that man has no enemy. (Then indeed) thou mightest say this. How long shall we trifle in matters that are not to be trifled with, and that admit of no excuse? Wherefore I beseech you, let us cut off these pretexts; let us not despise God's laws: that we may be enabled with well-pleasing to the Lord to pass this life present, and attain unto the good things promised, through the grace and mercy of our Lord Jesus Christ, with Whom to the Father and the Holy Ghost together be glory, might, honour, now and ever, world without end. Amen.

¶ καὶ μὴ... Mod. t. καὶ μὴ... “And yet thou art, &c.”

## HOMILY LI.

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ACTS xxiv. 22, 23.

*And when Felix heard these things, having more perfect knowledge of that way, he deferred them, and said, When Lysias the tribune shall come down, I will know the uttermost of your matter. And he commanded a centurion to keep Paul, and to let him have liberty, and that he should forbid none of his acquaintance to minister or come unto him.*

SEE how much close investigation is made by the many in a long course of time, that it should not be said that the trial was hurried over. For, as the orator had made mention of Lysias, that he took *him away with violence*, *Felix*, he says, *deferred them*. *Having knowledge of that way*: that is, he put them off on purpose: not because he wanted to learn, but as wishing to get rid of the Jews. On their account, he did not like to let him go: to punish him was not possible; that would have been (too) bare-faced. *And to let him have liberty, and to forbid none of his acquaintance to minister to him.* So entirely did he too acquit him of the charges. Howbeit, to gratify them, he detained him, and besides, expecting to receive money, he called for Paul. *And after certain days, when Felix came with his wife v. 24-27. Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ. And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee. He hoped*

**HOMIL.** also that money should have been given him of Paul, that he  
L.I. might loose him; wherefore he sent for him the ostener, and  
communed with him. But after two years Porcius Festus came into Felix' room: and Felix, willing to shew the Jews a pleasure, left Paul bound. See how close to the truth are the things written. But he sent for him frequently, not that he admired him, nor that he praised the things spoken, nor that he wished to believe, but why? *Expecting*, it says, *that money should have been giren him*. Observe how he does not hide here the mind of the judge. [Wherefore he sent for him etc.] And yet if he had condemned him, he would not have done this, nor have wished to hear a man, condemned and of evil character. And observe Paul, how, though reasoning with a ruler, he says nothing of the sort that was likely to amuse and entertain, but (*he reasoned*, it says,) *of righteousness, and of the coming judgment*, and of the resurrection. And such was the force of his words, that they even terrified the governor. This man is succeeded in his office by another, and he leaves Paul a prisoner: and yet he ought not to have done this; he ought to have put an end to the business: but he leaves him, by way of gratifying them. They however were so urgent, that they again besought the judge. Yet against none of the Apostles had they set themselves thus pertinaciously; there, when they had attacked, anon they desisted. So providentially is he removed from Jerusalem, having to do with such wild beasts. And they nevertheless request that he might be brought again there to be tried. Now when Festus was come into the prorince, after three days he ascended from Cæsarea to Jerusalem. Then the high priest and the chief of the Jews informed him against Paul, and besought him, and desired favour against him, that he would send for him to Jerusalem, lying wait in the way to kill him. Here now God's providence interposed, not permitting the governor to do this: for it was natural that he having just come to the government would wish to gratify them: but God suffered him not. But Festus answered, that Paul should be kept at Cæsarea, and that he himself would depart shortly thither. Let them therefore, said he, which among you are able, go down with me, and accuse this man, if there be any wickedness in him. And when he had

ch. 25,  
1—3.

v. 4-6.

*wurred among them more than ten days, he went down unto Cæsarea; and the next day sitting on the judgment seat commanded Paul to be brought.* But after they came down, they forthwith made their accusations shamelessly and with more vehemence: and not having been able to convict him on grounds relating to the Law, they again according to their custom stirred the question about Cæsar, being just what they did in Christ's case. For that they had recourse to this is manifest by the fact, that Paul defends himself on the score of offences against Cæsar. *And when he was come, the Jews which came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, which they could not prove. While he answered for himself, Neither against the law of the Jews, neither against the temple, nor yet against Cæsar, have I offended anything at all. But Festus, willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me? Wherefore he too gratifies the Jews, the whole people, and the city. Such being the case, Paul terrifies him also, using a human weapon for his defence. Then said Paul, I stand at Cæsar's judgment seat, where I ought to be judged; to the Jews have I done no wrong, as thou very well knowest. For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things wherof these accuse me, no man may deliver me unto them. I appeal unto Cæsar.* Some one might say, How is it, that having been told, *Thou must also bear witness of Me in Rome*, he, as if unbelieving, did this? <sup>ch. 23, 11.</sup> God forbid: nay, he did it, because he so strongly believed. For it would have been a tempting of God to be bold on account of that declaration, and to cast himself into numberless dangers, and to say: "Let us see if God is able even thus to deliver me." But not so does Paul; no, he does his part, all that in him lies, committing the whole to God. Quietly also he reproves the governor: for, "If, says he, I am an offender, thou doest well: but if not, why dost thou give me up?" *No man, he says, may sacrifice me.* He put him in fear, so that even if he wished, he could not sacrifice him to them; while also as an excuse to them he had Paul's appeal

HOMIL. to allege. Then *Festus*, when he had conferred with the  
 LI. council, answered, Hast thou appealed unto *Cæsar*? unto  
 v. 12.13. *Cæsar* shalt thou go. And after certain days king *Agrippa*  
 and Bernice came unto *Cæsarea* to salute *Festus*. Observe,  
 he communicates the matter to *Agrippa*, so that there should  
 be other hearers once more, both the king, and the army,  
 v. 14.22. and Bernice. Therepon a speech in his exculpation. And  
 when they had been there many days, *Festus* declared *Paul's*  
 cause unto the king, saying, There is a certain man left in  
 bonds by *Felix*: about whom, when I was at *Jerusalem*, the  
 chief priests and the elders of the Jews informed me, desiring  
 to have judgment against him. To whom I answered, It is  
 not the manner of the Romans to deliver any man to die,  
 before that he which is accused have the accusers face to face,  
 and have licence to answer for himself concerning the crime  
 laid against him. Therefore, when they were come hither,  
 without any delay on the morrow I sat on the judgment seat,  
 and commanded the man to be brought forth. Against whom  
 when the accusers stood up, they brought none accusation of  
 such things as I supposed: but had certain questions against  
 him of their own superstition, and of one *Jesus*, which was  
 dead, whom *Paul* affirmed to be alive. And because I doubted  
 of such manner of questions, I asked him whether he would  
 go to *Jerusalem*, and there be judged of these matters. But  
 when *Paul* had appealed to be reserved unto the hearing of  
*Augustus*, I commanded him to be kept till I might send him  
 to *Cæsar*. Then *Agrippa* said unto *Festus*, I would also  
 hear the man myself. To-morrow, said he, thou shall hear  
 him. And observe a crimination of the Jews, not from  
*Paul*, but also from the governor. Desiring, he says, to  
 have judgment against him. To whom I said, to their shame,  
 that it is not the manner of the Romans, before giving an  
 opportunity to speak for himself, to sacrifice a man. But I  
 did give him (such opportunity), and I found no fault in him.  
*Because I doubted*, says he, of such manner of questions: he  
 casts a veil also over his own wrong. Then the other desires  
 to see him. (b) But let us look again at what has been said\*.

\* This formula is placed by C. and wife also hearing, &c. related to the  
 mod. t. just before the text Go thy hearing before Agrippa and his wife  
 way etc. v. 26. as if what is said of the Bernice.

[*And when Felix etc.*] Observe on all occasions how the governors try to keep off from themselves the annoyance of the Jews, and are often compelled to act contrary to justice, and seek pretexts for deferring: for of course it was not from ignorance that he deferred the cause, but *knowing* it. And his wife also hears, together with the governor. This seems to me to shew great honour. For he would not have brought his wife to be present with him at the hearing, but that he thought great things of him. It seems to me that she also longed for this. And observe how Paul immediately discourses not only about faith, nor about remission of sins, but also about practical points of duty. *Go thy way, he says, for this time; when I have a convenient season, I will call for thee.* Observe his hardness of heart: hearing such things, *he hoped that he should receive money from him!* And not only so, but even after conversing with him—for it was towards the end of his government—he left him bound, [*willing to shew the Jews a pleasure*]: so that he not only coveted money, but also glory. How, O wretch, canst thou look for money from a man who preaches the contrary? But that he did not get it, is evident from his leaving him bound; he would have loosed him, had he received it. *Of temperance*, it says, he reasoned; but the other was hankering to receive money from him who discoursed these things! And to ask indeed he did not dare: for such is wickedness: but he hoped it. [*And when two years were completed etc.*] so that it was but natural that he shewed them a pleasure, as he had been so long governor there. [Now when Festus was come into the province etc.] At the very beginning, the priests came to him, who would not have hesitated to go even to Cæsarea, unless he had been seen immediately coming up, since immediately on his arrival they come to him. And he spends ten days<sup>b</sup>, in order, I suppose, to be open to those who wished to corrupt him with bribes. But Paul was in

Acts  
XXIV.

22 to  
XXV.

22.

Recapi-

tulation.

v. 22.

v. 24.

v. 25.

v. 26.

v. 27.

ch. 25,

1. 2.

<sup>b</sup> Mod. t. “*And having gone down in Cæsarea, he spends ten days.*” Which is evidently false, but no Edt. have it.—*Sōvē ἐγγένεται, seemingly, “to give them an opportunity of buying him.” Ben., ‘ut prostarer eis qui vellent ipsum corrumpere.’*

**Homil.** the prison. *They besought him, it says, that he would send*  
Ll. *for him:* why did they desire it as a favour, if he was  
 deserving of death? But thus their plotting became evident  
 even to him, so that discoursing of it (to Agrippa), he says,  
*desiring to have judgment against him.* They wanted to  
 induce him to pass sentence now immediately, being afraid  
 v. 4. of Paul's tongue. What are ye afraid of? Why are ye in  
 such a hurry? In fact, that expression, *that he should be kept*<sup>\*</sup>,  
 v. 5. shews this. Does he want to escape? *Let them therefore,*  
 he says, *which among you are able, accuse him.* Again  
 accusers, again at Cæsarea, again Paul is brought forth.  
 v. 6. And having come, immediately *he sat on the judgment-seat;*  
 with all this haste: they so drove, so hurried him. While  
 as yet he had not got acquainted with the Jews, nor expe-  
 rienced the honour paid to him by them, he answered rightly:  
 v. 9. but now that he had been in Jerusalem ten days, he too  
 wants to pleasure them (by sacrificing Paul to them): then,  
 also to deceive Paul, *Wilt thou, says he, be judged there of*  
*these things by me?* I am not giving thee up to them—but  
 this was the fact—and he leaves the point to his own choice,  
 that by this mark of respect he might get him to yield:  
 v. 10. † since [his] was the sentence<sup>d</sup>, and it would have been too  
 barefaced, when he had been convicted of nothing here, to  
 take him back thither. *But Paul said, [At Caesar's tribunul*  
*am I standing, etc.]*: he did not say, I will not, lest he  
 should make the judge more vehement, but (here) again is  
 his great boldness: They cast me out once for all, them-  
 selves, and by this they think to condemn me, by their shew-  
 ing that I have offended against Cæsar: at his bar I choose  
 to be judged, at the bar of the injured person himself. *To*  
*the Jews have I done no wrong, as thou also very well*

<sup>c</sup> τὸ, “φυλάττεσθαι:” this seems to refer to xxiii. 35. in v. 4 the expression is *τηρεῖσθαι*. Perhaps Chrys. said, “He was safe in custody, for Felix had ordered him φυλάττεσθαι, and there he was still. Then what needs this fresh order that he should τηρεῖσθαι? He is not attempting to escape, is he? It shews the spirit of the governor: ‘we have him safe; come down and accuse him.’”

<sup>d</sup> ἐνειδὴ δῆν καὶ η ἀπόφασις. Mod. t. and Sav. omit the καὶ, Ben. ἐνειδὴ εἰ δῆν ἀπόφασις, with no authority of MSS. We have marked the clause as corrupt. Possibly, καὶ δὴ πρόφασις is latent in the words, with the sense “since some handsome pretext was necessary” (or the like): or, perhaps, ἐνειδὴ Καὶ[σαρε]ς δῆν η ἀπόφασις, as comment upon the clause, ‘Ἐν τοῦ βασιλεος Καίσαρες ἔτεις εἰμι.

*knowest.* Here now he reproved him, that he too wished to sacrifice him to the Jews: then, on the other hand, he relaxes (the sternness of) his speech: *if then I be an offender, or have committed anything worthy of death, I refuse not to die.* I utter sentence against myself. For along with boldness of speech there must be also justness of cause, so as to abash (the hearer). *But if there be nothing in the things wherof these accuse me, no man—however he may wish it—no man may sacrifice me to please them.* He said not, I am not worthy of death, nor, I am worthy to be acquitted, but, I am ready to take my trial before Cæsar. At the same time too, remembering the dream, he was the more confident ch. 23, to appeal. And he said not, Thou (mayest not), but, neither <sup>11.</sup> any other man may sacrifice me, that it might be no affront to him. *Then Festus, when he had conferred with the v. 12. council—do you observe how he seeks to gratify them? for this is favour—having conferred, it says, with the council, he said, Hast thou appealed unto Cæsar? unto Cæsar shalt thou go.* See how his trial is again lengthened out, and how the plot against him becomes an occasion for the preaching: so that with ease and in safe custody he should be taken away to Rome<sup>1</sup>, with none to plot evil against him: for it was not the same thing his simply coming there, and his coming on such a cause. For, in fact, this was what made ch. 28, the Jews come together there. Then again, some time passes <sup>17.</sup> while he tarries at Jerusalem, that you may learn, that, though some time passed, the evil design against him prevails nothing, God not permitting it. But this king Agrippa, who was also a Herod, was a different Agrippa, after him of James's time, so that this is the fourth (Herod). See how his enemies cooperate with him against their will. To make the audience large, Agrippa falls into a desire of hearing: and he does not simply hear, but with much parade. And see what a <sup>1</sup>vin- <sup>1</sup>ἀπολογία <sup>γέλασις</sup> dication! So writes Festus<sup>1</sup>, and the ruthlessness of the Jews is

\* εἰς τὰ Ἱεροσόλυμα all our MSS., and so Edd. without remark. Yet the sense plainly requires εἰς Πόμην, and in fact the Catena has preserved the true reading. In the next sentence, he seems to be commenting upon the πλεῖον ἡμέρας of v. 14. to this effect: "See how his cause is lengthened out

by all these delays: the time (ten days) of Festus's stay at Jerusalem; then the second hearing; now again, πλεῖον ἡμέρας: but for all this, his enemies are not able to effect their design.

<sup>1</sup> Alluding to v. 26. 27. (which mod. t. inserts here): i. e. "to this same

HOMIL. openly made a show of: for when it is the governor that  
LI. says these things, he is a witness above all suspicion: so that  
 the Jews are condemned by him also. For, when all  
 had pronounced sentence against them, then, and not sooner,  
 God brings upon them the punishment. But observe:  
 Lysias gave it against them, Felix against them, Festus  
 against them—although he wished to gratify them—Agrippa  
 against them. What further? The Pharisees—even they  
 v. 18. gave it against themselves. No evil, says Festus, *of such*  
*things as I supposed: no accusation did they bring against*  
*him.* And yet they did bring it: true, but they did not  
 prove it: for their evil design and daring plot against him  
 gave cause to surmise this, but the examination brought out  
 v. 19. nothing of the kind. *And of one Jesus, he says, which was*  
*dead.* He says naturally enough, *of one (Jesus),* as being a  
 v. 20. man in office, and not caring for these things. *And not*  
*knowing, for my part, what to make of the enquiry con-*  
*cerning these things*—of course, it went beyond a judge's  
 hearing, the examining into these matters. If thou art at  
 a loss, why dost thou drag him to Jerusalem? But the other  
 v. 21. would not deign this: no, *To Cæsar, (says he;)* as in fact it  
 was touching Cæsar that they accused him. Do you hear  
 the appeal? hear the plotting of the Jews? hear their  
 [4.] factious spirit? All these things provoked him to a desire  
 (of hearing him): and he gives them the gratification, and  
 Paul becomes more renowned. For such, as I said, are the  
 ill designs (of enemies). Had not these things been so, none  
 of these rulers would have deigned to hear him, none would  
 have heard with such quietness and silence. And he seems  
 indeed to be teaching, he seems to be making a defence;  
 but he rather makes a public harangue with much orderliness.  
 Then let us not think that ill designs against us are a  
 grievous thing. So long as we do not make ill designs  
 against ourselves, no one will be able to have ill designs  
 against us: or rather, people may do this, but they do us no  
 hurt; nay, even benefit us in the highest degree: for it rests  
 with ourselves, whether we shall suffer evil, or not suffer evil.

effect Festus also writes, in his report and Edd. we restore from the Catena  
 to the Emperor."

\* For καὶ οἱ χαριζόμενοι αὐτοῖς, MSS.

Acts  
XXV.  
1—22.

Lo! I testify, and proclaim with a loud voice, more piercing even than the sound of a trumpet—and were it possible to ascend on high and cry aloud, I would not shrink from doing it—him that is a Christian, none of all the human beings that inhabit the earth will have power to hurt. And why do I say, human beings? Not even the Evil Spirit himself, the tyrant, the Devil, can do this, unless the man injure himself: be what it may that any one works, in vain he works it. For even as no human being could hurt an angel, if he were on earth, so neither can one human being hurt another human being. But neither again will he himself be able to hurt another, so long as he is good. What then can be equal to this, when neither to be hurt is possible, nor to hurt another? For this thing is not less than the former, the not wishing to hurt another. Why, that man is a kind of angel, yea, like God. For such is God; only, He indeed (is such) by nature, but this man, by moral choice: neither to be hurt is possible (for either), nor to hurt another. But this thing, this ‘not possible,’ think not that it is for any want of power—for the contrary to this is want of power—no, I speak of the morally incompatible<sup>1</sup>. For the <sup>τὸ δύ-</sup>  
(Divine) Nature is neither Itself susceptible of hurt, nor <sup>ερδεκ-</sup>  
capable of hurting another: since this very thing in itself is a hurt. For in no other way do we hurt ourselves, than by hurting another, and our greatest sins become such from our doing injury to ourselves. So that for this reason also the Christian cannot be hurt, namely, because neither can he hurt. But how in hurting others we hurt ourselves, come, let us take this saying in hand for examination in detail. Let a man wrong another, insult, overreach: whom then has he hurt? is it not himself first? This is plain to every one. For to the one, the damage is in money, to himself, it is in the soul; to destruction, and to punishment. Again, let another be envious: is it not himself he has injured? For such is the nature of injustice: to its own author first it does incalculable hurt. “Yes<sup>b</sup>, but to another also?” True, but nothing worth

<sup>b</sup> Ἀλλὰ καὶ ἔπειρον· δλλ' οὐδὲν ἀξιότιστον μᾶλλον δὲ οὐδὲ μικρόν, ἀλλὰ καὶ ὄφεις. So B.C.; in A. all this is omitted, Mod. t—“incalculable mis-  
eīρηκα. Well then, let there be chief, but little to another, or rather &c.”

HOMIL. considering: or rather, not even a little—nay, it even  
LL. benefits him. For let there be,—as the whole matter lies most in these examples,—let there be some poor man, having but little property and (barely) provided with necessary food<sup>1</sup>, and another rich and wealthy, and having much power, and then let him take the poor man's property, and strip him naked, and give him up to starvation, while he shall luxuriate in what he has unjustly taken from the other: not only has he not hurt that man at all—he has even benefited him, while himself he has not only not benefited, but even hurt. For how should it be otherwise? In the first place, harassed by an evil conscience, and day by day condemning himself and being condemned by all men: and then, secondly, in the judgment to come. But the other, how is he benefited? Because to suffer ill and bear it nobly, is great gain: for it is a doing away of sins, this suffering of ill, it is a training to philosophy, it is a discipline of virtue. Let us see which of the two is in evil case, this man or that. For the one, if he be a man of well-ordered mind, will bear it nobly: the other will be every day in a constant tremor and misgiving: which then is hurt, this man or that? "You talk idly," say you: "for when a man has nothing to eat, and is forced to bewail himself and to feel himself very wretched, or comes and begs, and gets nothing, is not that a ruining of both soul and body?" No, it is you that talk idly: for I shew facts in proof. For say, does none of the rich feel himself wretched? What then? Is poverty the cause of his wretchedness? "But he does not starve." And what of that? The greater is the punishment, when having riches he does this. For neither does wealth make a man strong-minded, nor poverty make him weak: otherwise none of those living in wealth would pass a wretched life, nor would any of those in poverty (not) curse his fate. But that yours is indeed the idle talk, I will make manifest to you from hence. Was Paul in poverty or in wealth? did he suffer hunger, or did he not? You may hear himself saying, *In hunger and thirst.* Did the prophets suffer hunger, or

2 Cor.  
11, 27.

<sup>1</sup> χρήματα ἔχων δλίγα καὶ τῆς ἀνεγ- Edd. without comment. We assume  
 καλας εὐπορῶν τροφῆς, ἔπειρος δὲ πλο- it to be ἔπειρος.  
 σιος καὶ εὐπορος. So the MSS. and

did they not? They too had a hard time of it. "Again, you <sup>Acts</sup> ~~XXV.~~  
fetch up Paul to me, again the prophets, some ten or ~~1—22.~~  
twenty men." But whence shall I fetch examples? "Shew  
me from the many some who bear ills nobly." But<sup>k</sup> the  
rare is ever such: however, if you will, let us examine the  
matter as it is in itself. Let us see whose is the greater and  
sharper care, whose the more easy to be borne. The one is  
solicitous about his necessary food, the other about number-  
less matters, freed from that care. The rich man is not  
afraid on the score of hunger, but he is afraid about other  
things: oftentimes for his very life. The poor man is not  
free from anxiety about food, but he is free from other  
anxieties, he has safety, has quietness, has security.

If to injure another is not an evil, but a good, wherefore [5.]  
are we ashamed? wherefore do we cover our faces? Where-  
fore, being reproached, are we vexed and disconcerted? If  
the being injured is not a good thing, wherefore do we pride  
ourselves, and glory in the thing, and justify ourselves on its  
account? Would you learn how this is better than that? Observe those who are in the one condition, and those who  
are in the other. Wherefore are laws? Wherefore are courts of  
justice? Wherefore punishments? Is it not, on account of  
those men, as being diseased and unsound? But the pleasure  
lies great, you will say. Let us not speak of the future: let  
us look into the present. What is worse than a man who is  
under such a suspicion as this? what more precarious? what  
more unsound? is he not always in a state of shipwreck?  
Even if he do any just thing, he is not credited, condemned  
as he is by all on account of his power (of injuring): for in  
all who dwell with him he has accusers: he cannot enjoy  
friendship: for none would readily choose to become the  
friend of a man who has such a character, for fear of  
becoming implicated with him in the opinion held of him.  
As if he were a wild beast, all men turn away from him;  
as from a pest, a foe, a man-slayer, and an enemy of nature,  
so they shrink from the unjust man. If he who has wronged  
another happen to be brought into a court of justice, he does  
not even need an assuser, his character condemns him in

<sup>k</sup> Ἀλλὰ τὸ στάντιον δεῖ τοιοῦτον. One τοιοῦτον.—Mod. t. adds, καὶ δλίγοις οἱ  
would expect Ἀλλὰ στάντιον δεῖ τὸ καλοῦ.

HOMIL. place of any accuser. Not so he who is injured ; he has  
LI. all men to take his part, to condole with him, to stretch out  
the hand of help : he stands on safe ground. If to injure  
another be a good and a safe thing, let any one confess that  
he is unjust: but if he dares not do this, why then does he  
pursue it as a good thing ? But let us see in our own persons,  
if this same be done there, what evils come of it: (I mean,) if  
any of the parts or functions within us having overstepped its  
proper bounds, grasp at the office of some other. For let the  
spleen, if it will, have left its proper place, and seize on the  
part belonging to some other organ along with its own, is not  
this disease ? The moisture within us, let it fill every place,  
is it not dropsy and gout<sup>1</sup>? is not this to ruin itself, along  
with the other? Again, let the bile seek for a wide room, and  
let the blood be diffused throughout every part. But how is  
it in the soul with anger, lust, and all the rest, if the food  
exceed its proper measure ? Again in the body, if the eye  
wish to take in more, or to see more than is allotted to it, or  
admit a greater light than is proper. But if, when the light  
is good, yet the eye is ruined, if it choose to see more than  
is right: consider what it must be in the case of an evil  
thing. If the ear take in a (too) loud voice, the sense is stunned:  
the mind, if it reason about things above itself, it is over-  
powered: and whatever is in excess, mars all. For  
this is *πλεονεξία*, the wanting to have more than what is  
marked off and allotted. So too in respect of money ; when  
we will needs put upon (us) more burdens (than is meet),  
although we do not perceive it, to our sore hurt we are  
nourishing within ourselves a wild beast; much having, yet  
much wanting, numberless the cares we entangle ourselves  
withal, many the handles we furnish the devil against our-  
selves. In the case of the rich, however, the devil has not  
even need of labour, so surely do their very concerns of  
business of themselves ruin them. Wherefore I beseech

<sup>1</sup> καὶ ποδαργία; οὐχὶ ἔαυτὸν συνδι-  
έφειρε μετ' ἀκείνου; ἡ χολὴ πάλιν  
εὑρυχωρίαν ὑπετίθει. Mod. t. “ is not  
this dropsey ? met’ ἀκείνου ἡ χολὴ κ. τ. λ.  
and below δὲ ὑπερβή τὸ μέρον, οὐχὶ  
ἔαυτὸν συνδιέφειρε; οὕτω καὶ ἡ γροφή.”

adding, “ if it be taken beyond what can

be digested, it involves the body in  
diseases. For whence comes the gout ?  
whence the paralysing and commotion  
of the body ? Is it not from the imme-  
diate quantity of alimenta ? Again in  
the body, &c.”

you to abstain from the lust of these things, that we may be <sup>Acts</sup> XXV.  
enabled to escape the snares of the evil one, and having 1—22.  
taken hold of virtue, to attain unto the good things eternal,  
through the grace and mercy of our Lord Jesus Christ, with  
Whom to the Father and the Holy Ghost together be glory  
for ever. Amen.

## H O M I L Y LII.

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ACTS XXV. 28.

*And on the morrow, when Agrippa was come, and Bernice, with great pomp, and was entered into the place of hearing, with the chief captains, and principal men of the city, at Festus' commandment Paul was brought forth.*

SEE what an audience is gathered together for Paul. Having collected all his guards, the governor is come, and the king, and the tribunes, *with the principal men*, it says, *of the city*. Then Paul being brought forth, see how he is proclaimed as conqueror. Festus himself acquits him from v.24-27. the charges, for what says Festus? *And Festus said, King Agrippa, and all men which are here present with us, ye see this man, about whom all the multitude of the Jews have dealt with me, both at Jerusalem, and also here, crying that he ought not to live any longer. But when I found that he had committed nothing worthy of death, and that he himself hath appealed to Augustus, I have determined to send him. Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and especially before thee, O king Agrippa, that, after examination had, I might have somewhat to write. For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes laid against him.* Mark how he accuses them, while he acquits him. O what an abundance of justifications! After all these repeated examinations, the governor finds not how he may condemn him. They said he was worthy of death. On this account he said also: *When I found, says he, that he had*

*committed nothing worthy of death.—Of whom I have no <sup>Acts</sup> XXV.  
certain thing to write to my lord.* This too is a proof of <sup>23. to</sup> XXVI.  
Paul's spotlessness, that the judge found nothing to say <sup>1—8.</sup> concerning him. *Therefore I have brought him forth,* he says, before you. *For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crime laid against him.* Such were the great straits into which the Jews brought themselves and their rulers! What then? *Agrippa said to Paul, Thou art permitted to speak for ch. 26,  
thyself.* From his great desire to hear, the king permits <sup>1.</sup> him to speak. But Paul speaks out forthwith with boldness, not flattering, but for this reason saying that he is happy, namely, because (Agrippa) knew all. *Then Paul stretched forth the hand, and answered for himself. I think myself happy, v. 2. 3.* king Agrippa, because *I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews. Especially because I know thee to be expert in all questions which are among the Jews: wherefore I beseech thee to hear me patiently.* And yet, had he been conscious of guilt, he should have feared at being tried in the presence of one who knew all the facts: but this is a mark of a clear conscience, not to shrink from a judge who has an accurate knowledge of the circumstances, but even to rejoice, and to call himself happy. *I beseech thee,* he says, *to hear me patiently.* Since he is about to lengthen out his speech, and to say something about himself, on this account he premises an intreaty, and (then) says: *My v. 4. 5.  
manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews: which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Pharisee.* Then how should I have become a seditious person, who when young was (thus) testified of by all? Then too from his sect: *after the most straitest sect, says he, of our religion I lived.* “What then, if though the sect indeed be worthy of admiration, thou art evil?” Touching this also I call all to witness—touching my life and conversation. *And now v. 6. 8.  
I stand and am judged for the hope of the promise made of God unto our fathers: unto which promise our twelve tribes, instantly serving God day and night, hope to come. For*

**HOMIL. which hope's sake, king Agrippa, I am accused of the Jews.**

LII.

*Why should it be thought a thing incredible with you, that God should raise the dead?* Two arguments he lays down for the Resurrection: one, the argument from the prophets: and he does not bring forward any prophet (in particular,) but the doctrine itself as held by the Jews: the other and stronger one, the argument from the facts—(especially from this,) that Christ Himself held discourse with him. And he lays the ground for this by (other) arguments, relating accurately his former madness. Then too, with high commendation of the Jews, he says, *Night and day*, says he, *serving (God) look to attain unto.* So that even if I had not been of unblemished life, it is not for this (doctrine) that I ought to be brought to trial:—[*for which hope*], *king Agrippa, [I am accused of the Jews.]* And then another argument: [*Why should it be thought a thing incredible with you, that God should raise the dead?*] Since, if such an opinion had not existed, if they had not been brought up in these dogmas, but they were now for the first time brought in, perhaps\* some one might not have received the saying. Then he tells, how he persecuted: this also helps the proof: and he brings forward the chief priests as witnesses, and the *strange cities*, and that he heard Him saying to him, *It is hard for thee to kick against the pricks*, and shews the mercifulness of God, that, though being persecuted He appeared (to men), and did that benefit not to me only, but

[2.] also sent me as teacher to others: and shews also the prophecy, now come to pass, which he then heard, *Delivering thee v. 9-18. from the people, and from the Gentiles, unto whom I send thee.* Shewing all this, he says: *I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them. And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities. Whereupon as I went to Damascus with authority and commission from the*

\* Old. t. omits *Jews*, and puts it as received the saying?"  
a question, "Who would not have

chief priests, at midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me. And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou Me? it is hard for thee to kick against the pricks. And I said, Who art Thou, Lord? And he said, I am Jesus whom thou persecutes; but rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins:—observe<sup>b</sup> how mildly he discourses—God, he says, said (this) to me, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in Me. By these things, says he, I was persuaded, by this vision He drew me to Himself, and so persuaded me, that I made no delay. Whereupon, O king Agrippa, I v. 19.20. was not disobedient unto the heavenly vision: but shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judæa, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance. I therefore, who instructed others also concerning the most excellent way of living, how should I myself have become the author of sedition and contention? For v. 21.22. these causes the Jews caught me in the temple, and went about to kill me. Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come. See how free from flattery his speech is, and how he ascribes the whole to God. Then his boldness—but neither do I now desist: and the sure grounds—for it is from the prophets that I urge the question,

<sup>b</sup> This is the comment on *forgiveness of sins*: the *exaudiens* consisting in the not enlarging upon the greatness and aggravation of their sin. In the MSS.

and Edd. this is placed at the end of v. 18., and then, "God said to me, I have appeared to thee," and the rest repeated to "forgiveness of sins."

**HOMIL.** *Whether the Christ was to suffer:* then<sup>1</sup> the Resurrection  
 L. II.  
 v. 23. and the promise, *Whether He, as the first to rise from the dead, should shew light unto the people and to the Gentiles.*  
 Festus saw the boldness, and what says he?—For Paul was all along addressing himself to the king—he was in a manner annoyed<sup>4</sup>, and says to him, *Thou art beside thyself, Paul:* for, while he thus discoursed, Festus said with a loud voice, *Paul, thou art beside thyself; much learning doth make thee mad.* What then says Paul? With gentleness, *I am not mad,* says he, *most noble Festus;* but speak forth the words of truth and soberness. Then too he gives him to understand why, turning from him, he addressed his speech to the king: *For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him: for this thing was not done in a corner.* He shews, that (the king) knows all perfectly: at the same time, all but saying to the Jews, *And ye indeed ought to have known these things—for this is the meaning of that which he v. 27-29. adds, For this thing was not done in a corner. And Agrippa said to Paul, 'Ἐν δλίγῳ thou persuadest me to be a Christian.* What is ἐν δλίγῳ? *Within a little, ταχδ μικρόν.* [And Paul said, *I could pray to God, καὶ ἐν δλίγῳ καὶ ἐν πόλλῳ, (that is,) I could pray to God, for my part, not in little (but in much): he does not simply*

\* Mod. t. “Whether He (as) first to rise from the dead should declare light: as if he had said, Christ as the first that rose dieth no more. It is manifest from the declaring this to all, that they also (have to) expect it for themselves. Then Festus seeing the boldness, since he all along addressed himself to the king, not once ceasing to look full towards him, was as annoyed (*ἴστερεπ ἔνθετο τι*), and says, *Thou art mad, Paul.* And that he says this in annoyance (or passion), hear from what follows. *And as he thus discoursed etc.*”

<sup>4</sup> *ἴστερεπ ἔνθετο τι.* This is explained in the Recapitulation: “with a loud voice—οὐτοι θυμοῦ ἦν καὶ δργῆς.”

\* Old text: “vv. 27—29. Εὔκαμψ ἀν, φησί, ἔγαγε οὐκ ἐν δλίγῳ τι ἔστι; ταρὰ μικρόν. Καὶ οὐχ ἀπλος εὐχέραι δλλὰ καὶ ἐπερεμέως. From the Recapitulation it appears that Chrys. sup-

poses that Paul, as an Ἰδιάτης, i. e. not conversant with the elegancies of Greek style, οὐκ ἐνθέσει τι ἔστι “Ἐν δλίγῳ, δλλά” δύσμασει τι εἰ δλίγων: did not perceive what Agrrippa’s phrase meant, (viz. as here explained, ταρὰ μικρόν), but supposed it to be the same as εἰ δλίγου, “with little ado”—i. e. thou makest short work to persuade me, as if this were an easy thing, to be done in brief: therefore Paul answers, Be it in little, or be it in much, I could pray to God, with no brief and hasty prayer, but ἐπερεμέως, much and earnestly—For καὶ οὐχ ἀπλος, we read καὶ ἐν πόλλῳ οὐχ ἀ. and transpose τι ἔστι (ἐν δλίγῳ); ταρὰ μικρόν, to its fitting place. Mod. t. οὐκ ἐν δλίγῳ τοτέστι, μικρόν, omitting ταρὰ, meaning this as the explanation of St. Paul’s εἰ. ἐν δλίγῳ. Of the Edd. Commel. Sav. Ben. give ταρὰ, and so Par. Ben. 2. who however rejects the οὐκ.

pray, he prays (not briefly, but) with largeness—that not only thou, but also all that hear me this day, were such as I am. Acts XXVI. 1—29.

Then he adds, except these bonds; and yet it was matter of glory: true, but looking to their notion of it, therefore says he, except these bonds.

[*And on the morrow, etc.*] The Jews desisted ever since Paul exercised his right of appeal'. Then also for him v. 23. the theatre becomes a splendid one: with great pomp they were present. [*And Festus said, etc.*] The whole multitude v. 24. of the Jews—not some of them only, and others not so—both at Jerusalem, and also here, they said that he ought not to live any longer. [*And I having found, etc.*] It shews [3.] that he did right in appealing to Cæsar. For if though they had no great matter to allege against him, yet those (at Jerusalem) were mad against him, with good reason may he go to Cæsar. That after examination had by you, he says, I may get somewhat to write. Observe how the matter is repeatedly put to the test. The Jews therefore may thank themselves for this vindication<sup>b</sup> (of Paul), which would come to the ears of those also who were at Rome. See how they become the unwilling heralds both of their own wickedness and of Paul's virtue, even to the emperor himself: so that Paul was carried away (to Rome) with more renown than if he had gone thither without bonds: for not as an impostor and a deceiver, after so many judges had acquitted him, was he now carried thither. Quit therefore of

<sup>a</sup> Απέστησαν λοιπὸν οἱ Ἰ. τῇ ἀφέσει: χρησαμένου ἐκείνου Α. Β. (C. has lost a leaf here). Mod. t. ἀφέσει. Cat. Ἀρέστησαν λοιπὸν οἱ Ἰ. τῇ ἀφέσει χρησαμένου ἐκείνου. If this be the true reading, it should seem to belong to πᾶν τὸ πλ. τῶν 'Ιουδ., viz. "concerning whom all the multitude of the Jews besought me: the Jews thereupon had set upon him, using his, Festus's, permission." But ἀπέσ. and ἀφέσ. give a better sense as comment on v. 23. i. e. "No mention now of the Jews—they had left him, when he had made his appeal."—Then, μερὰ πολλῆς φαντ. (mod. t. adds δ βασιλεὺς καὶ) πᾶν τὸ πλῆθος τῶν Ἰ. παρῆσαν οὐχ οἱ μὲν οἱ δὲ οὐ. Which is not true, for it could not be

said that all the Jews were present at this hearing before Agrippa. We read μερὰ π. φ. παρῆσαν. Then from v. 24. πᾶν τὸ πλῆθος<sup>c</sup> sc. ἐνέρχοντο μοι.

<sup>c</sup> Εἰ γάρ οὐδὲν μὲν εἰχον δεινὸν εἰπεῖν. i. e. "As far as the matter of accusation was concerned, he knew that he had nothing to fear: ἐκείνοις δὲ ἐμεμήνεσαν, but the people yonder (at Jerusalem) were mad against him: therefore εἰκότερος εἰς δεκίνον ἔρχεται, no wonder he is for going to Cæsar."

<sup>d</sup> The ἀπολογία is Festus's written report of the hearings before him, which would be sent to Rome, and would at once testify to Paul's innocence, and to the malignity of the Jews.

HOMIL. all charges<sup>1</sup>, among those with whom he was bred and born,  
LII. and not only so, (but) thus free from all suspicion, he makes  
ch. 26. his appearance at Rome. [Then Paul etc.] And he said  
1—3. not, Why is this? once for all I have appealed to Cæsar: I have been tried many times: when will there be an end of this? but what did he? Again he is ready to render an account, and that, before the man who was the best informed on the subject; and with much boldness, seeing they were not his judges to condemn him: but still, though they were not his judges, since that declaration was in force, *Unto Cæsar shall thou go*, he renders an account and gives full answers, *touching all the things*, and not merely on one and another here and there. They accuse me of sedition, accuse me of heresy, accuse me that I have profaned the temple: *touching all these things I answer for myself*: now that these are not things in accordance with my ways,  
v. 4. my accusers themselves are witnesses: [*my manner of life from my youth etc.*] which is what he says on a former  
ch. 22.3. occasion, *Being a zealot*. And when the whole people was present, then he challenges their testimony: not<sup>2</sup> before the tribunal, but before Lysias, and again here, when more were present: whereas in that hearing there needed not much vindication of himself, since Lysias's letter exculpated him. *Know all the Jews*, he says, *which knew me from the beginning*. And he does not say what kind of life his was, but leaves it to their own conscience, and lays the whole stress on his *sect*, as he would not have chosen that sect,  
<sup>πονηρὸς</sup> if he had been <sup>1</sup>a man of evil disposition and bad character.  
<sup>καὶ μοχ-</sup> But, for *this hope*<sup>3</sup>, he says, [*I stand and am judged.*] This  
<sup>θηρός.</sup>  
v. 6. 7. hope is honoured among themselves also, because of this they  
<sup>3</sup> *Mss.* and Edd. pray, because of this they worship, that unto this they may  
*αἴρεσσις*

<sup>1</sup> Πάντα τοῖνυν ἀποδείμνεος, not as Ben. 'omnibus ergo relictis, apud quos natus, &c.' but in the sense of the phrase ἀποδείσθαι (τύκλημα) which is frequent in Chrys. That is, "the consequence is that Paul makes his first appearance at Rome, not merely as one who has cleared himself of all charges brought against him at home, but, after these repeated examinations, clear from all suspicion."—Below *οἱ τὰς κυριακὰς ὑπὲρ δύτεων τὰς καταδικαζότες αὐτὸν*: the sense intended may be,

"seeing they were not his judges, even if they wished to condemn him."

<sup>2</sup> Mod. t. "But not before the tribunal of Lysias alone does he this, but also before Festus, and again here." Ben. cites the old text only to condemn it. Inconsiderately: for it was in the hearing *διὰ Αὐτοῦ* xxii. 3—6. (Lysias had no "tribunal") and here, that St. Paul thus challenged the testimony of the Jews: not before Felix, which is what is meant by *δέκει*, still less before Festus.

attain: this same do I shew forth. Why then, it is acting like <sup>ACTS</sup>  
madmen, to be doing all things for the sake of attaining to this,  
<sup>XXVI.</sup>  
and yet to persecute him who believes in the same. *I indeed v. 9.*

*thought with myself*, that is, I determined, *to do many things contrary [to the name of Jesus of Nazareth]*. I was not one of Christ's disciples: among those who fought against Him, was I. Whence also he is a witness who has a right to be believed, because he, a man who was doing numberless things, making war on the believers, persuading them to blaspheme, stirring up all against them, cities, rulers, and by himself doing all this of his own accord, was thus suddenly changed. Then again the witnesses, those who were with him: next he shews what just cause he had to be persuaded, both from the light, and from the prophets, and from the results, and from the things which have now taken place. See accordingly, how both from the prophets, and from these particulars, he confirms the proof to them. For that he may not seem to be broaching some novelty, although he had great things to say, yet he again takes refuge with the prophets, and puts this as a question for discussion<sup>1</sup>. Now this had a stronger claim upon belief, as having actually come to pass: but since he alone saw (Christ), he again fetches proof of it from the prophets. And see how he does not discourse alike in the court of justice, and in the assembly (of his own people); there indeed he says, *ye slew Him*: but here no such thing, that he might not kindle their anger more: but he shews the same thing, by saying, *Whether the Christ was to suffer*. He so frees them from accusations: for the prophets, he says, say this. Therefore receive ye also the rest. Since he has mentioned the vision, he then without fear goes on to speak also of the good wrought by it. *To turn them from darkness v. 16-18.*  
*to light, and from the power of Satan unto God. For to this end have I appeared unto thee*, not to punish, but to make thee an Apostle. He shews the evils which possess

<sup>1</sup> καὶ τὸν μέσον τίθησι. The innovator not understanding the phrase, and its reference to Εἰ τιθῆτε δὲ Χριστὸς εἰτούς etc., substitutes, "And puts their (words) in the midst."—The meaning is: "He had greater things to say than what the prophets had said: he could

say, "The Christ whom ye slew is risen, for I have seen Him: but instead of this, he put it as a subject for discussion, Did the prophets teach that the Christ was to suffer and to rise again?"

HOMIL. unbelievers, *Satan, darkness*; the good things belonging to  
 LII. <sup>v. 19.20.</sup> believers, light, God, *the inheritance of the saints*. [Where-  
 upon, *O king Agrippa, etc.*] He not only exhorts them to  
 repent, but also to shew forth a life worthy of admiration.  
 And see how everywhere the Gentiles are admitted into  
 v. 22. connexion with the people (Israel): for those who were  
 present were of the Gentiles. *Testifying*, he says, *both to*  
*great and small*, that is, both to distinguished and undis-  
 tinguished. This is also for the soldiers. Observe: having  
 left the post of defendant, he took up that of teacher—and  
 therefore also it is that Festus says to him, *Thou art beside*  
 v. 23. *thyself*—but then, that he may not seem to be himself the  
 teacher, he brings in the prophets, and Moses: *Whether*  
*the Christ was to suffer, whether He as the first to rise*  
*from the dead should shew light both to the people, and*  
*to the Gentiles*. *And Festus said with a loud voice*—in  
 such anger and displeasure (did he speak)—[*Paul, thou*  
 v. 24.] *art beside thyself*]. What then said Paul? [*I am not*  
 v. 25.26. *mad etc.*] *For this thing*, he says, *was not done in a*  
*corner*. Here he speaks of the Cross, of the Resurrection: that  
 the doctrine was come to every part of the world.  
 v. 27. *King Agrippa*, he says, *believest thou*—he does not say, the  
 Resurrection, but—*the prophets?* Then he forestalls him,  
 v. 28. and says: [*I know that thou believest.*] 'Εν δλίγῳ (i. e.  
 within a little, almost) *thou persuadest me to be a Christian*.  
 Paul did not understand what the phrase *εν δλίγῳ* meant: he  
 thought it meant *ιξ δλίγου*, (i. e. with little cost or  
 trouble,) wherefore also he answers (as) to this: so unlearned  
 v. 29. was he<sup>m</sup>. And he said not, I do not wish (that), but, *I pray*  
*that not only thou, but also all that hear*. Mark how free  
 from flattery his speech is.—*I pray that this day they may*  
*be all such as I am, except these bonds*. He, the man that  
 glories in his bonds, that puts them forth as a golden chain,  
 deprecates them for these men: for they were as yet too weak  
 in their minds, and it was rather in condescension that he so  
 spake. For what could be better than those bonds which always

<sup>m</sup> See above, p. 688, note e. Yet some modern commentators assert that *εν δλίγῳ* cannot mean, as Chrys. says, παρὰ μικρόν: that this sense requires δλίγους, or δλίγου δεῖν, or παρ' δλίγος: so that, in their view, Chrysostom's

remark οὐτως ἴδετης δν would be quite out of place.—In the next sentence οὐ βούλομαι, all our MSS. and Edd. But Ben. renders it without the negative, 'Et non dixit, Velle.'

in his Epistles he prefers (to all things else), saying, *Paul, a prisoner of Jesus Christ*: and again, *On this account I am bound with this chain, but the word of God is not bound*; Eph. 3,  
 and, *Even unto bonds, as an evil-doer*. The punishment was twofold. For if indeed he had been so bound, as with a view to his good, the thing would have carried with it some consolation: but now (he is bound) both as an evil-doer, and as with a view to very ill consequences; yet for none of these things cared he<sup>a</sup>.

Such is a soul winged with heavenly love. For if those who cherish the foul (earthly passion which men call) love, think nothing either glorious or precious, but those things alone which tend to gratify their lust, they think both glorious and honourable, and their mistress is everything to them; much more do those, who have been taken captive by this heavenly love, think nothing of<sup>1</sup> the cost.<sup>τὰ ἐπι-</sup>  
<sup>τίμια</sup> But if we do not understand what I am saying, it is no marvel, while we are unskilled in this Divine Wisdom. For if any one be caught with the fire of Christ's love, he becomes such as a man would become who dwelt alone upon the earth, so utterly careless is he for glory or disgrace: but just as if he dwelt alone, he would care for nothing, no more does he in this case. As for trials, he so despises them, both scourges and imprisonments, as though the body in which he suffers these things were another's and not his own, or as though he had got a body made of adamant: while as for the sweet things of this life, he so laughs them to scorn, is so insensible to them, as we are insensible of dead bodies, being ourselves dead. He is as far from being taken captive by any passion, as the gold refined in the fire and purified is free from alloy. For even as flies would not dart into the midst of a flame, but fly from it, so the passions dare not even to come near this man. Would that I could bring forward ex-

<sup>a</sup> He is commenting upon 2 Tim. ii. 9. *I suffer trouble as an evil-doer even unto bonds.* To others, this might seem a twofold aggravation: both that he was treated as a malefactor, and that his destruction was intended. For if indeed he was put in bonds ὡς ἀγάθη, the thing bore its comfort with it, and such was the case to him,

but not in their intention; which was, that he should be in chains καὶ ὡς κακούργος καὶ ὡς ἐπὶ τοῖς δεινοῖς. Of the Ms. A. C. have ὡς ἐπὶ τοῖς δεινοῖς ἀλλούς ἀλλ' οὐδενὸς τούτων ἔφρόντισεν. B. ἀλλούς and so mod. t. But ἀλλούς seems to be only the abbreviation of the following ἀλλ' οὐ[δενδ]s.

HOMIL. amplex of all this from among ourselves: but since we are  
LII. at a loss for such, we must needs betake ourselves to this  
 same Paul. Observe him then, how he felt towards the  
 Gal. 6, whole world. *The world is crucified unto me*, he says, *and*  
 14. *I unto the world*: I am dead to the world, and the world is  
 ib. 2, 20. dead to me. And again: *It is no longer I that live, but*  
<sup>2 Cor. 4, 18.</sup> *Christ liveth in me*. And, to shew you that he was as it  
 were in solitude, and so looked upon the things present, hear  
 himself saying, *While we look not at the things which are seen,*  
*but at the things which are not seen*. What sayest thou? Answer me. And yet what thou sayest is the contrary; thou seest the things invisible, and the visible thou seest not. Such eyes as thou hadst gotten, such are the eyes which are given by Christ: for as these bodily eyes see indeed the things that are seen, but things unseen they see not: so those (heavenly eyes) do the contrary: none that beholds the invisible things, beholds the visible: no one beholding the things seen, beholds the invisible. Or is not this the case with us also? For when having turned our mind inwards we think of any of the unseen things, our views become raised above the things on earth<sup>1</sup>. Let us despise glory: let us be willing to be laughed at rather than to be praised. For he indeed who is laughed at is nothing hurt: but he who is praised is much hurt. Let us not think much of those things which terrify men, but as we do in the case of children, this let us do here: namely, if we see any one terrifying children, we do not hold that man in admiration: since in fact whoever does frighten, only frightens children; for were it a man, he could not frighten him. Just as those who frighten (children in sport), do this either by drawing up their eyelids, or by otherwise distorting their face, but with the eye looking naturally and mild they would not be able to do this: so these others do this,  
<sup>1 τὸ δια-  
parusdy-  
τῆς δια-  
νολα-</sup> by distorting<sup>1</sup> their mental vision. So that of a mild man and beautiful in soul nobody would be afraid; on the contrary, we all respect him, honour and venerate him. See

<sup>o</sup> Mod. t. adds, "To say this, belongs to Paul only: ours it is, who are so far removed from him as the heaven is from the earth, to hide our faces, so that we dare not even to open our mouth."

περίσσοι τῶν ἐνεργειῶν τὰς γνωται αἱ οὐρανοί. Unable to discover any meaning in this. (Ben. 'sublimes nobis sunt operationum oculi,') we conjecture τῶν ἐνεργειῶν.

ye not, how the man who causes terror is also an object of <sup>Acts</sup> XXVI.  
hatred and abhorrence to us all? For of those things which 1—29.  
are only able to terrify what do we not turn away from?  
Is it not so with wild beasts, with sounds, with sights, with  
places, with the air, such as darkness? Let us not there-  
fore think it a great thing, if men fear us. For, in the first  
place, no *man* indeed is frightened at us: and, secondly, it is  
no great thing (if they were). Virtue is a great good: and  
see how great. However wretched we may deem the things  
by means of which it consists, yet we admire virtue itself, and  
count them blessed (that have it). For who would not  
count the patient sufferer blessed, although poverty and  
such like things seem to be wretched? When therefore it  
shines forth through those things which seem to be wretched,  
see how surpassingly great this is! Thinkest thou much,  
O man, because thou art in power? And what sort of  
power? say, was it conferred by appointment? (If so,) of  
men thou hast received power: appoint thyself to it from  
within. For the ruler is not he who is so called, but he  
who is really so. For as a king could not make a physician  
or an orator, so neither can he make a ruler: since it is not  
the (imperial) letters nor the name that make a ruler. For,  
if you will, let any man build a medicine-shop, let him also  
have pupils, let him have instruments too and drugs, and  
let him visit those who are sick: are these things sufficient  
to make a physician? By no means: but there is need of  
art, and without that, not only do these things profit nothing,  
but they even hurt: since it were better that he who is  
not a physician should not even possess medicines. He  
that possesses them not, neither saves nor destroys: but  
he that possesses them, destroys, if he knows not how  
to use them: since the healing power is not only in the  
nature of the medicines, but also in the art of the person  
applying them: where this is not, all is marred. Such  
also is the ruler: he has for instruments, his voice, anger,  
executioners, banishments, honours, gifts, and praises; he  
has also for medicines, the law; has also for his patients,  
men; for a place to practise in, the court of justice; for  
pupils, he has the soldiers: if then he know not the  
science of healing, all these profit him nothing. The judge

**HOMIL.** is a physician of souls, not of bodies: but if this art of healing the bodies needs so much care, much more that of healing the soul, since the soul is of more importance than the body. Then not the mere having the name of ruler is to be a ruler: since others also are called by great names: as Paul, Peter, James, and John: but the names do not make them that which they are called, as neither does my name make me (to be that which John was); I bear indeed the same name with that blessed man, but I am not the same thing<sup>1</sup>: I am not John, but am called so. In the same way they are not rulers, but are called so. But those others are rulers even without these adjuncts, just as also a physician, though he may not actually practise his science, yet if he have it in his soul, he is a physician. Those are rulers, who bear rule over themselves. For there are these four things<sup>1</sup>, soul, family, city, world: and the things form<sup>2</sup> a regular progression. He therefore that is to superintend a family, and order it well, must first bring his own soul into order; for it is his family: but if he cannot order his own family, where there is but one soul, where he himself is master, where he is always along with himself, how shall he order others? He that is able to regulate his own soul, and makes the one part to rule, the other to be subject, this man will be able to regulate a family also: but he that can do this by a family, can do it by a city also: and if by a city, then also by the world. But if he cannot do this for his own soul, how then shall he be able to do it for the world? These things have been spoken by me, that we may not be excited about offices of rule; that we may know what ruling is: for this (which is so called) is not ruling, but a mere object of derision, mere slavery, and many other names one might call it by. Tell me, what is proper to a ruler? is it not to help one's subjects, and to do them good? What then, if this be not the case? how shall he help others, who has not helped himself? he who has numberless tyrannies of the passions in his own soul, how shall he root out those of others? Again, with respect to

<sup>1</sup> Mss. and Edd., *τρία γὰρ ταῦτα δοῦται*. Below, Mss. and Edd. *οἰκοδομεῖν* for *ψυχὴν* (only F. has *ψυχή*): "there *οἰκοδομεῖν*. are for the soul these three subjects."—

“luxury” or delightful living: the true luxury or delight is not this (which is so called), but quite another thing. For as we have shewn that the ruler is not he who is so called, but another (who has something more than the name), so the person who lives indeed in delight is another sort of person (than he whom we so describe). For “luxury” or delightful living seems indeed to be, the enjoying pleasure and the gratifying the belly: yet it is not this thing, but the contrary: it is, to have a soul worthy of admiration, and to be in a state of pleasure. For let there be a man eating, drinking, and wantoning; then let him suffer cares and loss of spirits: can this man be said to be in a state of delight? Therefore, it is not eating and drinking, it is the being in pleasure, that makes true luxury or delightful living. Let there be a man who gets only dry bread, and let him be filled with gladness: is not this pleasure? Well then, it is the true luxury. Let us see then, to whom this befalls—whether to the rich, or to those who are not rich? Neither to the one part altogether, nor to the other, but to those who so order their own souls, that they may not have many grounds for sorrows. And where is such a life as this to be found? for I see you all eager and wishing to hear what this life is which has no sorrows. Well then, let this be acknowledged first by you, that this is pleasure, this the true luxury, to have no sorrow to cause annoyance; and ask not of me meats, and wine, and sauces, and silken robes, and a sumptuous table. But if I shall shew that apart from all these such a life as that is present (within our reach), then welcome thou this pleasure, and this life: for the most part of painful things happen to us from our not calculating things as we ought. Who then will have the most sorrows—he that cares for none of these things, or he that cares for them? He that fears changes, or he that does not fear? He that is in dread of jealousy, of envy, of false accusations, of plottings, of destruction, or he that stands aloof from these fears? He that wants many things, or he that wants nothing? He that is a slave to masters without number, or he that is a slave to none? He that has need of many things, or he that is free? He that has one lord to fear, or he that fears despots innumerable? Well then, greater is the pleasure here. This then let us pursue, and not be

ACTS  
XXVI.  
1-29.

HOMIL. excited about the things present: but let us laugh to scorn  
LII. all the pomp of life, and everywhere practise moderation,  
that we may be enabled so to pass through this life, that it  
may be without pain, and to attain unto the good things  
promised, through the grace and mercy of our Lord Jesus  
Christ, with Whom to the Father and the Holy Ghost  
together be glory, might, honour, now and ever, world  
without end. Amen.

## H O M I L Y LIII.

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ACTS xxvi. 30—82.

*And when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them: and when they were gone aside, they talked between themselves, saying, This man doeth nothing worthy of death or of bonds. Then said Agrippa unto Festus, This man might have been set at liberty, if he had not appealed unto Cæsar.*

SEE how again also they pass sentence in his favour, and after having said, *Thou art beside thyself*, they acquit v. 24. him, as undeserving not only of death, but also of bonds, and indeed would have released him entirely, if he had not appealed to Cæsar. But this was done providentially, that he should also depart with bonds. *Unto bonds, he* <sup>1 Tim.</sup> *says, as an evil doer.* For if his Lord was reckoned among <sup>2, 9.</sup> *Mark* <sup>15, 28.</sup> *the transgressors*, much more he: but as the Lord did not share with them in their character, so neither did Paul. For in this is seen the marvellous thing, the being mixed up with such, and yet receiving no harm from them. *And when* <sup>ch. 27, 1—3.</sup> *it was determined that we should sail into Italy, they delivered Paul and certain other prisoners unto one named Julius, a centurion of Augustus' band. And entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia; one Aristarchus, a Macedonian of Thessalonica, being with us. And the next day we touched at Sidon. See how far Aristarchus also accompanies Paul. To good and useful purpose is Aristarchus present, as he would take back the report of all to Macedonia. And*

*HOMIL. Julius courteously entreated Paul, and gave him liberty to LIII.* go unto his friends to refresh himself. Julius gave Paul liberty, it says, acting courteously, that he might refresh himself: as it was but natural that he should be much the worse from his bonds, and the fear, and the being dragged hither and thither. See how the writer does not hide this either, that Paul wished to refresh himself. And when we had launched from thence, we sailed under Cyprus, because the winds were contrary. Again trials, again contrary winds. See how the life of the saints is thus interwoven throughout: escaped from the court of justice, they fall v. 4. in with shipwreck and storm. And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, a city of Lycia. And there the centurion found a ship of Alexandria sailing into Italy; and he put us therein. A ship of Alexandria, it says. It is likely that both those (in the former ship) would bear to Asia the report of what had befallen Paul, and that these<sup>\*</sup> would do the same in Lycia. See how God does not innovate or change the order of nature, but suffers them to sail into the unfavourable winds. But even so the miracle is wrought. That they may sail safely, He did not let them go out in the (open) sea, but v. 5. 6. they always sailed near the land. And when we had sailed slowly many days, and scarce were come over against Cnidus, the wind not suffering us, we sailed under Crete, over against Salmone; and, hardly passing it, came unto a place which is called The fair havens; nigh whereunto was the city of Lasea. Now when much time was spent, and when sailing was now dangerous, because the fast was now already past, Paul admonished them. By the fast here, I suppose he means that of the Jews. For they departed thence a long time after the Pentecost, so that it was much about mid-winter that they arrived at the coasts of Crete. And this too was no slight miracle, that they also should be saved on his account. v. 7—9. they always sailed near the land. And when we had sailed slowly many days, and scarce were come over against Cnidus, the wind not suffering us, we sailed under Crete, over against Salmone; and, hardly passing it, came unto a place which is called The fair havens; nigh whereunto was the city of Lasea. Now when much time was spent, and when sailing was now dangerous, because the fast was now already past, Paul admonished them. By the fast here, I suppose he means that of the Jews. For they departed thence a long time after the Pentecost, so that it was much about mid-winter that they arrived at the coasts of Crete. And this too was no slight miracle, that they also should be saved on his account. v. 10—15. Paul admonished them, and said unto them, Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives. Nevertheless the centurion believed the master and the owner of the ship, more than those things which were spoken by Paul. And

\* *Kai rotrous*, meaning perhaps those who remained at Myra.

because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phenice, and there to winter; which is an haven of Crete, and lieth toward the south west and north west. And when the south wind blew softly, supposing that they had obtained their purpose, loosing thence, they sailed close to Crete. But not long after there arose against it a tempestuous wind, called Euroclydon. And when the ship was caught, and could not bear up into the wind, we let her drive. Paul therefore advised them to remain, and he foretells what would come of it: but they, being in a hurry, and being prevented by the place, wished to winter at Phenice. Mark then the providential ordering [2.] of the events: first indeed, [when the south wind blew softly, supposing they had obtained their purpose,] they loosed the vessel, and came forth; then when the wind bore down upon them, they gave way to it driving them, and were with difficulty saved. *And running under a certain island which is called Clauda, we had much work to come by the boat: which when they had taken up, they used helps, undergirding the ship; and, fearing lest they should fall into the quicksands, strake sail, and so were driven.* And we being exceedingly tossed with a tempest, the next day they lightened the ship; and the third day we cast out with our own hands the tackling of the ship. And when neither sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved was then taken away. But after long abstinence Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss. Then after so great a storm he does not speak as insulting over them, but as wishing that at any rate he might be believed for the future. Wherefore also he alleges what had taken place for a testimony of the truth of what was about to be said by him. *And now I exhort you to be of good cheer: for there shall be no loss of any man's life among you, but of the ship. For there stood by me this night the angel of God, whose I am, and whom I serve, saying, Fear not, Paul; thou must be brought before Cæsar: and, lo, God hath given thee all*

ACTS  
XXVII.  
1—26.

v.16-21.  
v.22-26.

**HOMIL.** *them that sail with thee. Wherefore, sirs, be of good cheer,*  
LIII. *for I believe God, that it shall be even as it was told me.*  
*Howbeit we must be cast upon a certain island.* And he foretells two things; both that they must be cast upon an island, and that though the ship would be lost, those who were in it should be saved—which thing he spoke not of conjecture, but of prophecy—and that he *must be brought before Cæsar*. But this that he says, *God hath given thee all*, is not spoken boastfully, but in the wish to win those who were sailing in the ship: for (he spoke thus), not that they might feel themselves bound to him, but that they might believe what he was saying. [*God hath given thee*]; as much (as to say), They are worthy indeed of death, since they would not listen to thee: however, this is done out of v. 27-32. favour to thee. *But when the fourteenth night was come, as we were driven up and down in Adria, about midnight the shipmen deemed that they drew near to some country; and sounded, and found it twenty fathoms: and when they had gone a little further, they sounded again, and found it fifteen fathoms. Then fearing lest they should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day. And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast anchors out of the foreship, Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved. Then the soldiers cut off the ropes of the boat, and let her fall off.* The sailors, however, were about to escape, having no faith in what was said: but the centurion does believe Paul. For he says, If these flee, *ye cannot be saved*: so saying, not on this account, but that he might restrain them, and the prophecy might not fall to the ground. See how as in a church they are instructed by the calmness of Paul's behaviour, how he saved them out of the very midst of the dangers. And it is of providential ordering that Paul is disbelieved, that after proof of the facts, he might be believed: which accordingly was the case. And he exhorts them again to take some meat, and they do as he bids them, and he takes some first, to persuade them not by word, but also by act, that the storm did them no harm, but rather was

a benefit to their souls. *And while the day was coming on, Acts Paul besought them all to take meat, saying, This day is the fourteenth day that ye have tarried and continued fasting, v. 27—41.* having taken nothing. (b) And<sup>b</sup> how, say you, did they go without food, having taken nothing? how did they bear it? Their fear possessed them, and did not let them fall into a desire of food, being, as they were, at the point of extreme jeopardy; (f) but they had no care for food. [Wherefore v. 34-36. *I pray you to take some meat: for this is for your health: for there shall not an hair fall from the head of any of you. And when he had thus spoken, he took bread, and gave thanks to God in presence of them all: and when he had broken it, he began to eat. Then were they all of good cheer, and they also took some meat,] seeing that there was no question about their lives being saved. (d) [And we were v. 37-41. in all in the ship two hundred threescore and sixteen souls. And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea. And when it was day, they knew not the land: but they discovered a certain creek with a shore, into the which they were minded, if it were possible, to thrust in the ship. And when they had taken up the anchors, they committed themselves unto the sea, and loosed the rudder bands, and hoisted up the mainsail to the wind, and made toward shore.] They made towards shore, having given the rudder-handles to the wind: for*

<sup>b</sup> The confusion here has arisen from the scribe's taking the four last portions *a*, *c*, *e*, *g*, i. e. 4, 5, 6, 7, and inserting between them the first three *b*, *f*, *d*, but in the order *b*, *d*, *f*, i. e. 1, 3, 2: so that the confused order becomes 4, (1), 5, (3), 6, (2), 7. The texts also needed to be redistributed. Of our Mss. A, C, omit all the latter part *d*, *e*, *f*, *g*: so that B and Cat. are the authorities here followed for the old t. (of N. we have no collation).—In (f), for ἀτε οὐ περὶ τῶν ψυχῶν αὐτῶν δύτος τοῦ λόγου which we have referred to, *Then were they of good cheer, viz.* because they believed Paul's assurance that their lives were safe, mod. t. substitutes “(they had no care for food,) ἀτε οὐ περὶ τῶν τυχόντων δύτος

τοῦ κινδύνου.” In (d), “κατέσχοι,” τοὺς σάκας τῇ πνεούσῃ δύτες, the meaning seems to be, they bore right down (upon the shore), letting the rudder-handles go, so that the wind was right astern: πόλλακις γὰρ οὐχ οὔτε ποιούσιν, for oftentimes they steer not so, but more or less transverse to the line of the wind. *Κατέφερον τὸ σκένος, τ. ε. τὰ ιστία:* what this can mean, we do not understand: but above in v. 17. old t. has χαλδαῖστες τὸ σκένος for χαλ. τὰ ιστία: hence we read here κατεφέροντο (χαλδαῖστες, or some such word) τὸ σκένος, τ. ε. τὰ Ι.—For ἐγκαπτομένης τῆς βάμης we read with the Catena ἐγκ. τῆς πρόμητος. Mod. t. substitutes ἐγκάπτοντες (Sav. -τος) τοῦ πνεύματος τὴν βάμην.

HOMIL. oftentimes they do it not in this way. They were borne  
LIII. along, [having loosed] the rigging, i. e. the sails. [*And falling into a place where two seas met, they ran the ship aground; and the forepart stuck fast, and remained unmovable, but the hinder part was broken with the violence of the waves;*] for when there is a strong wind, this  
 v. 42. is the consequence, the stern bearing the brunt (of the storm). (a) [*And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape.*]  
 [3.] Again the devil tries to hinder the prophecy, and they had a mind to kill some, but the centurion suffered them not, that he might save Paul, so much was the centurion  
 v. 43.44. attached to him. [*But the centurion, willing to save Paul, ch. 28,<sup>1</sup> kept them from their purpose; and commanded that they which could swim should cast themselves first into the sea, and get to land: and the rest, some on boards, and some on broken pieces of the ship. And so it came to pass, that they escaped all safe to land. And when they were escaped, then they knew that the island was called Melita.*] Do you mark what good came of the storm? Why then it was no mark of their being forsaken, that the storm came upon them. (c) Now this that happened was in consequence of the season of the year; but the wonder is greater, that at such a season they were saved from the midst of the dangers, both he, and for his sake the rest, (e) and this too in the Hadriatic. There were two hundred and seventy-six souls in all: no small matter this also, if indeed they believed. The voyage was at an unseasonable time. (g) It is natural to suppose they would ask the reason why they were sailing, and would learn all. Nor was it for nothing that the voyage was so protracted, it afforded Paul an opportunity for teaching.

Recapi- And Paul says, *I perceive that (this voyage will be) with tulation. hurt and loss.* And observe how unassuming the expression  
 v. 10. is. That he may not seem to prophesy, but to speak as of conjecture, *I perceive*, says he. For they would not have received it, had he said this at the outset. In fact he does

prophesy on this former occasion, [as he does afterward,] *Acts* and says (there), *The God whom I serve, leading them on.* XXVII.  
1—44. Then how comes it that it was not *with loss* (of any) *of their lives?* It would have been so, but that God brought them safe through it. For as far as depended on the nature of the thing, they had perished, but God prevented it. Then, to shew that it was not from conjecture that he so spake, the master v. 11. of the ship said the contrary, and he a man of experience in the matter: so far was it from being the case that Paul's advice was given from conjecture. Moreover, the place suggested this same (which the master said), *being not* v. 12. *commodious;* and it was evident that from conjecture *the more part advised* as they did, rather than Paul. Then, v. 13-20. severe the storm (that ensued), deep the darkness: and that they may not forget, the vessel also goes to pieces, and the corn is flung out and all beside, that they may not have it in their power after this to be shameless. For this is why the vessel goes to pieces, and<sup>c</sup> their souls are tightly braced. Moreover, both the storm and the darkness contributed not a little to his obtaining the hearing he did. Accordingly observe how the centurion does as he bids him, insomuch that he even let the boat go, and destroyed it. And if the sailors did not as yet comply with his bidding, yet afterwards they do so: for in fact this is a reckless sort of people. *[Sirs, ye should have hearkened to me etc.]* One is not v. 21. likely to have a good reception, when he chides in the midst of calamity; but<sup>c</sup> when he tells them what more there is (to come) of the calamity, and then predicts the good, then he is acceptable. Therefore he attacks them then first, when *all hope that they should be saved was taken away:* that none may say, Nothing has come of it. And their fear also bears witness. Moreover, the place is a trying one, for it

<sup>c</sup> Καὶ ἐπισφίγγονται αὐτῶν ἀψίδες ἀψιχα. Hom. in Matt. p. 60 A. ἐπισφ. is applied to the action of salt in stopping corruption; and ib. 167 B, Christians are the salt of the earth *ἴνα ἐπισφίγγωμεν τοὺς διαφέροντας.* Here in a somewhat similar sense, "the vessel goes to pieces and their (dissolute) souls (which were in danger of going to pieces) are powerfully constricted, held in a close strain, braced to the

uttermost." Mod. t. omits this, and for *ἴνα μὴ λαθωρται—ἀψιχυντεῖν,* substitutes, "That they may not perish, the corn is thrown out and all the rest."—Below, δὲλλ' οὐταν καὶ τὰ πλεῖστα λέγη τῆς συμφορᾶς: mod. t. absurdly substitutes *παρατρέχει:* we insert after this the clause *τότε τὰ χρηστὰ προλέγει* which our Miss. have below after καὶ δ φύβος μαρτυρεῖ.

HOMIL. was in the Adriatic, and then their long abstinence. They  
LIII. were in the midst of death. It was now the fourteenth day  
 that they were going without food, having taken nothing.  
 v. 34. [Wherefore, said he, *I pray you to take some meat:*] for  
 this is for your health, that ye should eat, lest ye perish of  
 hunger. Observe, his giving thanks after all that had  
 [4.] happened strengthened them. For this shewed an assured  
 v. 36. mind that they would be saved. (b) [Then were they all of  
 good cheer, and they also took some meat.] And not only  
 so, but henceforth they so cast all their care upon Paul, that  
 v. 37. they even cast out the corn, being so many. (a) Two hundred  
 v. 38. and seventy-six souls: whence had they victuals<sup>d</sup>? (c) See  
 how they do their part as men, and how Paul does not  
 v. 39.40. forbid them. [And when it was day. [etc.] they loosed the  
 rudder-bands.] And the vessel goes to pieces in the day-  
 time, that they may not be clean dissolved with the terror:  
 v. 42. that you may see the prophecy brought out as fact. [And  
 the soldiers' counsel etc.] Do you mark that in this respect  
 also they were given to Paul? since for his sake the centurion  
 suffered them not to be slain. So confessedly wicked  
 do those men seem to me to have been: insomuch that they  
 would have chosen even to slay them: but some swam on  
 shore, others were borne on boards, and they all were thus  
 saved, and the prophecy received accomplishment; (a pro-  
 phesy,) although not solemn from length of time, since he did  
 not deliver it a number of years before, but keeping close to the  
 nature of the things themselves: (still a prophecy it was,) for  
 all was beyond the reach of hope. And (so) it was through  
 themselves being saved that they learnt who Paul was. But  
 some one may say: why did he not save the ship? That  
 they might perceive how great a danger they had escaped:  
 and that the whole matter depended, not on the help of man,  
 but on God's hand saving them independently of a ship.  
 So that righteous men, though they may be in a tempest, or  
 on the sea, or in the deep, suffer nothing dreadful, but even  
 save others together with themselves. If (here was) a ship in  
 danger and suffering wreck, and prisoners were saved for Paul's  
 sake, consider what a thing it is to have a holy man in a house:

<sup>d</sup> πόθεν τὰ σιρηνεῖα εἶχον; i. e. what thrown out the rest of the corn? But  
 were they to subsist upon, having they trusted Paul's assurance for all.

for many are the tempests which assail us also, tempests far more grievous than these (natural ones), but He can also give<sup>e</sup> us to be delivered, if only we obey holy men as those (in the ship) did, if we do what they enjoin. For they are not simply saved, but themselves also<sup>1</sup> contributed to other<sup>1</sup> *πλοτίν ελάχιστης γέγκαν* men's believing. Though the holy man be in bonds, he does greater works than those who are free. And look how this was the case here. The free centurion stood in need of his bound prisoner: the skilful pilot was in want of him who was no pilot—nay rather, of him who was the true pilot. For he steered as pilot not a vessel of this (earthly) kind, but the Church of the whole world, having learnt of Him Who is Lord also of the sea; (steered it,) not by the art of man, but by the wisdom of the Spirit. In this vessel are many shipwrecks, many waves, spirits of wickedness, *from within*<sup>2</sup> Cor. 2 Cor. 7, 5. are fightings, from without are fears: so that he was the true pilot. Look at our whole life: it is just such (as was this voyage). For at one time we meet with kindness, at another with a tempest; sometimes from our own want of counsel, sometimes from our idleness, we fall into numberless evils; from our not hearkening to Paul, when we are eager to go somewhither, where he bids us not. For Paul is sailing even now with us, only not bound as he was then: he admonishes us even now, and says to those who are (sailing) on this sea, *Take heed* Acts 20, unto yourselves: for after my departing grievous wolves shall enter in among you: and again, *In the last times* 2 Tim. perilous times shall come: and men shall be lovers of their own selves, lovers of money, boasters. This is more grievous than all storms. Let us therefore abide where he bids us— [5.] in faith, in the safe haven: let us hearken unto him rather than to the pilot that is within us, that is, our own reason. Let us not straightway do just what this may suggest; not what the owner of the ship: no, but what Paul suggests: he has passed through many such tempests. Let us not learn (to our cost) by experience, but before the experience let us avoid both harm and loss. Hear what he says: *They that will be rich fall into temptation.* Let us therefore obey him; else,<sup>6, 9.</sup>

<sup>e</sup> *χαρίσασθαι* i. e. to the holy man, to “He gave (*κεχρισταὶ*) to Paul them he saved for his sake, in like manner as that sailed with him,” v. 24.

**HOMIL.** see what they suffered, because they did not take his  
**LIII.** counsel. And again he tells in another place what  
**1 Tim.** causes shipwrecks: *Who, he says, have made shipwreck*  
*1, 19. concerning the faith. But do thou continue in the things*  
*which thou hast learned and wast assured of.* Let us obey  
 Paul: though we be in the midst of a tempest, we shall  
 surely be freed from the dangers: though we remain without  
 food fourteen days, though hope of safety may have left us,  
 though we be in darkness and mist, by doing his bidding,  
 we shall be freed from the dangers. Let us think that the  
 whole world is a ship, and in this the evil-doers and those  
 who have numberless vices, some rulers, others guards, others  
 just men, as Paul was, others prisoners, those bound by  
 their sins: if then we do as Paul bids us, we perish not in  
 our bonds, but are released from them: God will give us  
 also to him. Or think you not that sins and passions are  
 grievous bonds? for it is not the hands only that are bound,  
 but the whole man. For tell me, when any one possessed  
 of much money uses it not nor spends it, but keeps it close,  
 is he not bound more grievously than any prisoner by his  
 miserliness, a bond that cannot be broken? What again, when  
 a man gives himself up to (the belief in) Fate, is not he too  
 bound with other fetters? What, when he gives himself up  
 to observations (of times)? What, when to omens? are not  
 these more grievous than all bonds? What again, when he  
 gives himself up to an unreasonable lust and to love? Who  
 shall break in pieces these bonds for you? There is need of  
 God's help that they may be loosed. But when there are  
 both bonds and tempest, think how great is the amount of  
 dangers. For which of them is not enough to destroy? The  
 hunger, the tempest, the wickedness of those on board, the  
 unfitness of the season? But against all these, Paul's glory  
 stood its ground. So is it now: let us keep the saints near  
 us, and there will be no tempest: or rather, though there  
 be a tempest, there will be great calm and tranquillity, and  
**1 Kings** freedom from dangers: since that widow had the saint for  
**17, 17.** her friend, and the death of her child was loosed, and she  
 received back her son alive again. Where the feet of saints  
 step, there will be nothing painful; and if such should  
 happen, it is for proving us and for the greater glory of

God. Accustom the floor of thy house to be trodden by such feet, and an evil spirit will not tread there. For as where a sweet odour is, there a bad odour will not find place: so where the holy unguent is, there the evil spirit is choked, and it gladdens those who are near it, it delights, it refreshes the soul. Where thorns are, there are wild beasts: where hospitality is, there are no thorns: for almsgiving having entered in, more keenly than any sickle it destroys the thorns, more violently than any fire. Be not thou afraid: (the wicked one) fears the tracks of saints, as foxes do lions. For *the righteous*, it says, *is as bold as a lion*. Let us bring these lions into our house, and all the wild beasts are put to flight, the lions not needing to roar, but simply to utter their voice. For not so much does the roaring of a lion put the wild beasts to flight, as the prayer of a righteous man puts to flight evil spirits: let him but speak, they cower. And where are such men now to be found, you will say? Everywhere, if we believe, if we seek, if we take pains. Where hast thou sought, tell me? When didst thou take this work in hand? When didst thou make this thy business? But if thou seekest not, marvel not that thou dost not find. For *he that seeketh findeth*, not he that seeketh not. Listen to those who live in deserts: away with thy gold and silver: (such holy men) are to be found in every part of the world. Though thou receive not such an one in thy house, yet go thou to him, live with the man, be at his dwelling-place, that thou mayest be able to obtain and enjoy his blessing. For a great thing it is to receive a blessing from the saints: which let us be careful to obtain, that being helped by their prayers we may enjoy mercy from God, through the grace and lovingkindness of His only-begotten Son, with Whom to the Father and the Holy Ghost together be glory, might, honour, now and ever, world without end. Amen.

## H O M I L Y LIV.

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ACTS xxviii. 2, 3.

*And the barbarous people shewed us no little kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold. And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat, and fastened on his hand.*

SHEWED, he says, *no little kindness to us*—barbarians (as they were)—*haring kindled a fire*: else it were no good that their lives were saved, if the wintry weather must destroy them. Then Paul having taken brushwood, laid it on the fire. See how active he is: observe how we nowhere find him doing miracles for the sake of doing them, but only upon emergency. Both during the storm when there was a cause he prophesied, not for the sake of prophesying, and here again in the first instance he lays on brushwood:—nothing for vain display, but (with a simple view) to their being preserved, and enjoying some warmth.

v. 4. Then a viper *fastened on his hand*. *And when the barbarians saw the venomous beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live.* Well also was this permitted, that they should both see the thing and utter the thought, in order that, when the result ensued, there might be no disbelieving the miracle. Observe their good feeling (towards the distressed), in saying this (not aloud, but) *among themselves*—observe (also) the natural judgment clearly expressed even

among barbarians, and how they do not condemn without assigning a reason. And these also behold, that they may wonder the more. *And he shook off the beast into the fire,*<sup>ACTS XXVIII 2-10.</sup> *v. 5. 6.* *and felt no harm. Howbeit they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god.* They expected him, it says, to fall down dead: and again, having seen that nothing of the kind happened to him, they said, He is a god. Again<sup>1</sup> another excess on the part of these men. *In the same quarters were possessions of the chief man of the island, whose name was Publius; who received us, and lodged us three days courteously.* <sup>viz. as in ch. 14, 11.</sup> *And it came to pass, that the father of Publius lay sick of a fever and of a bloody flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him.* Behold again another hospitable man, Publius, who was both rich and of great possessions: he had seen nothing, but purely out of compassion for their misfortune, he received them, and took care of them. So that he was worthy to receive kindness: wherefore Paul as a requital for his receiving them, *healed him.* *So when this was done, others also, which had diseases in the island, came, and were healed: who also honoured us with many honours; and when we departed, they laded us with such things as were necessary, both us and the rest.* See how when they were quit of the storm, they did not become<sup>\*</sup> more negligent, but what a liberal entertainment was given to them for Paul's sake: and three months were they there, all of them provided with sustenance. See how all this is done for the sake of Paul, to the end that the prisoners should believe, and the soldiers, and the centurion. For if they were very stone, yet from the counsel they heard him giving, and from the prediction they had heard him making, and from the miracles they knew him to have wrought, and from the sustenance they by his means

\* ἀμελεστέρους γενομένους, i. e. the impression left on their minds by the storm was not suffered to wear out, when the danger was over. What happened on shore, Paul's miracles,

the kindness and honours shewn them by the barbarians for Paul's sake, all helped to keep them from relapsing into indifference.

HOMIL. enjoyed, they must have got a very high notion of him. See,  
LIV. when the judgment is right, and not preoccupied by some  
 passion, how immediately it gets right judgings, and gives  
 v. 11-15. sound verdicts. *And after three months we departed in a*  
*ship of Alexandria, which had wintered in the isle, whose*  
*sign was Castor and Pollux. And landing at Syracuse, we*  
*tarried there three days. And from thence we fetched a*  
*compass, and came to Rhegium: and after one day the*  
*south wind blew, and we came the next day to Puteoli:*  
*where we found brethren, and were desired to tarry with*  
*them seven days: and so we went toward Rome. And from*  
*thence, when the brethren heard of us, they came to meet us*  
*as far as Appii forum, and the Three Taverns: whom when*  
*Paul saw, he thanked God, and took courage. Already the*  
*preaching has reached to Sicily: see how it has run through*  
*(even to those lands): at Puteoli also they found some:*  
*others also came to meet them. Such was the eagerness of*  
*the brethren, it nothing disconcerted them, that Paul was in*  
*bonds. But observe also how Paul himself also was affected*  
*after the manner of men. For it says, he took courage,*  
*when he saw the brethren. Although he had worked so*  
*many miracles, nevertheless even from sight he received an*  
*accession (of confidence). From this we learn, that he was*  
*both comforted after the manner of men, and the contrary.*  
 v. 16. *And when we came to Rome, Paul was suffered to dwell by*  
*himself with a soldier that kept him. Leave was given him*  
*to dwell by himself. No slight proof this also of his being*  
*held in much admiration: it is clear they did not number*  
*him among the rest. And it came to pass, that after three*  
*days he called together them that were the chief of the*  
*Jews. After three days he called the chief of the Jews,*  
*that their ears might not be preoccupied. And what had*  
*he in common with them? for they would not (else) have*  
*been like to accuse him. Nevertheless, it was not for this*  
*that he cared; it was for the teaching that he was concerned,*  
*and that what he had to say might not offend them.*

Recapi- [And the barbarians etc.] The Jews then, beholding all  
 tulation. the many miracles they did, persecuted and harassed (Paul):  
 v. 2.

but the barbarians, who had seen none, merely on the ground of his misfortune, were kind to him.—*No doubt*, say they, *this man is a murderer*. They do not simply pronounce their judgment, but say, *No doubt*, (i. e.) as any one may see, *and vengeance*, say they, *suffereth him not to live*. Why then, they held also the doctrine of a Providence, and these barbarians were far more philosophic than the philosophers, who allow not the benefit of a Providence to extend to things “below the moon:” whereas (these barbarians) suppose God to be present everywhere, and that although a (guilty) man may escape many (a danger), he will not escape in the end. And they do not assail him forthwith, but for a time respect him on account of his misfortune: nor do they openly proclaim their surmise, but speak it among themselves: [*a murderer*;] for the bonds led them to suspect this. [*They shewed no small kindness*,] and yet (some of them) were prisoners. Let those be ashamed that say, Do not do good to those in prison: let these barbarians shame us: for they knew not who these men were, but simply because they were in misfortune (they were kind): thus much they perceived, that they were human beings, and therefore they considered them to have a claim upon their humanity. *And for a great while*, it says, *they expected that he would die*. But when he shook his hand, and flung off the beast, then they saw and were astonished. And the miracle did not take place suddenly, but the men went by the length of time, [*after they had looked a great while*,] so plainly was there no deceit, no<sup>1</sup> haste here. *Publius*, it says, *lodged*<sup>1</sup> *over*<sup>v. 7.</sup> *them courteously*: two hundred and seventy-six persons. Consider how great the gain of his hospitality: not as of necessity, not as unwilling, but as reckoning it a gain, he lodged them for three days: thereafter having met with his requital, he naturally [honoured Paul] much more, when the others also received healing. *Who also*, it says, *honoured*<sup>v. 10.</sup> *us with many honours*: not that he received wages, God forbid; but as it is written, *The workman is worthy of his meat*. And when we departed, they laded us with such things as were necessary. It is plain that having thus received them, they also received the word of the preaching: for it is not to be supposed, that during an entire three

HOMIL. months they would have had all this kindness shewn them<sup>b</sup>,  
LIV. had these persons not believed strongly, and herein exhibited  
the fruits (of their conversion): so that from this we may see  
a strong proof of the great number there was of those that  
believed. Even this was enough to establish (Paul's) credit  
with those (his fellow-voyagers). Observe how in all this  
voyage they nowhere touched at a city, but (were cast) on an  
island, and passed the entire winter (there, or) sailing—those  
being herein under training for faith, his fellow-voyagers, I  
mean. (a) *And after three months we departed in a ship of*  
*Alexandria, which had wintered in the isle, whose sign was*  
*Castor and Pollux.* Probably this was painted on it: so  
v. 13.14. addicted were they to their idols. (d) *And when the south*  
*wind blew, we came the next day to Puteoli: where*  
*we found brethren, and were desired to tarry with them*  
*seven days: and so we went toward Rome.* (b) Observe  
v. 15. them tarrying a while, and again hastening onwards. (e) *And*  
*from thence, when the brethren heard of us, they came*  
*to meet us as far as Appii forum, and the Three Taverns:*  
not fearing the danger. (c) Paul therefore was now so much  
respected, that he was even permitted to be by himself:  
for if even before this they used him kindly, much more would  
v. 16. they now. (g) *He was suffered, it says, to dwell by himself,*  
*with a soldier that kept him.* That it might not be possible for  
any plot to be laid against him there either—for there could  
be no raising of sedition now. So that in fact they were not  
keeping Paul in custody, but guarding him, so that nothing  
unpleasant should happen: for it was not possible now, in  
so great a city, and with the Emperor there, and with Paul's  
appeal, for anything to be done contrary to order. So  
surely is it the case, that always through the things which  
seem to be against us, all things turn out for us. [With the  
v. 17. soldier—] for he was Paul's guard. *And having called*

<sup>b</sup> οὐ γὰρ ἦν ἐν τριμήνῳ τοσούτῳ διελέχθησαν μὴ σφόδρα αἰτῶν πι-  
στευαντων. (mod. t. τοσαῖτα διελέχθη.) This is evidently corrupt. The con-  
text requires (as we have given in the translation), “would not have been so  
hospitably and liberally entertained,  
such a number as there were of them,  
two hundred and seventy-six souls and  
this for a period of three months;”

but in διελέχθη. perhaps διπλέγχθησαν  
is latent: “they would not have  
been so [honoured etc., but rather  
would have been] convicted, &c.”—In  
what follows, the parts had fallen out of  
their places thus, 2, 4, 6: 3, 5: 1, 7.  
Mod. t. in e, 3τι φαβηθέττες τὸν κί-  
δυνον ἔχειλον, connecting this with  
the first clause of f, καὶ ταῦτα ἵκαν  
ἔκείνους πιστώσασθαι.

together the chief of the Jews, he discourses to them: who both depart gainsaying, and are taunted by him, yet they dare not say anything: for it was not permitted them to deal with his matter at their own will. For this is a marvellous thing, that not by the things which seem to be for our security, but by their very opposites, all comes to be for us. And that you may learn this—Pharaoh commanded infants to be cast into the river. Unless the infants had been cast forth, Moses would not have been saved, he would not have been brought up in the palace. When he was safe, he was not in honour; when he was exposed, then he was in honour. But God did this, to shew His riches of resource and contrivance. The Jew threatened him, saying, *ib. 2, 14.* *Wouldest thou kill me?* and this too was of profit to him. It was of God's providence, in order that he should see that vision in the desert, in order that the proper time should be completed, that he should learn philosophy in the desert, and there live in security. And in all the plottings of the Jews against him the same thing happens: then he becomes more illustrious. As also in the case of Aaron; they rose up against him, and thereby made him more illustrious: that so his ordination should be unquestionable, that he might be held in admiration for the future also from the plates of brass. Of course ye know the history: wherefore I pass over the narration. And if ye will, let us go over the same examples from the beginning. Cain slew his brother, but in this he rather benefited him: for hear what Scripture says, *The voice of thy brother's blood crieth unto Me:* and again in another place, *To the blood that speaketh better things than that of Abel.* He freed him from the uncertainty of the future, he increased his reward: we have all learnt hereby what love God had for him. For what was he injured? Not a whit, in that he received his end sooner. For say, what do they gain, who die more slowly? Nothing: for the having good days does not depend on the living many years or few years, but in the using life properly. The Three Children were thrown into the furnace, and through this they became more illustrious: Daniel was cast into the pit, and thence was he made more renowned. You see that trials in every case bring forth great good even in this life,

**HOMIL.** much more in the life to come: but as to malice, the case is the same, as if a man having a reed should set himself to fight with the fire: it seems indeed to beat the fire, but it makes it brighter, and only consumes itself. For the malice of the wicked becomes food and an occasion of splendour to virtue: for by God's turning the unrighteousness to good account, our character shines forth all the more. Again, when the devil works anything of this kind, he makes those more illustrious that endure. How then, you will say, was this not the case with Adam, but, on the contrary, he became more disgraced? Nay, in this case of all others God turned (the malice of) that (wicked one) to good account: but if (Adam) was the worse for it, it was he that injured himself: for it is the wrongs that are done to us by others that become the means of great good to us, not so the wrongs which are done by ourselves. As indeed, because the fact is that when hurt by others, we grieve, but not so when hurt by ourselves, therefore it is that God shews, that he who suffers unjustly at the hands of another, gets renown, but he who injures himself, receives hurt: that so we may bear the former courageously, but not the latter. And besides, the whole thing there was Gen. 3, Adam's own doing. Wherefore didst thou the woman's bidding? Wherefore when she counselled thee contrary (to God), didst thou not repel her? Thou wast assuredly thyself the cause. Else, if the devil was the cause, at this rate all that are tempted ought to perish: but if all do not perish, the cause (of our destruction) rests with ourselves. 'But,' you will say, 'all that are tempted ought (at that rate) to succeed.' No: for the cause is in ourselves. 'At that rate it ought to follow that (some) perish without the devil's having

\* The dialogue seems to proceed thus. "If the devil was the cause of Adam's fall, at this rate it ought to follow that all whom the devil tempts should perish (*εἰς κατὰ τοῦτο πάντας τοὺς πειραζομένους ἀπόλλυσθαι*): if this be not the case, as certainly it is not, then, the cause (of our perishing) is with ourselves (*εἰ δὲ μὴ ἀπόλλυσται, παρ' ἡμᾶς ἡ αἴτια*).'" Then: 'ΑΛΛ' εἶτε, φησι, πάντας τοὺς πειραζομένους κατορθοῦν οὐ παρ' ἡμᾶς γάρ ἡ αἴτια εἶτε, φησι, καὶ χειρὶ τοῦ διαβόλου ἀπόλλυσθαι. 'But,' say you, '(at this rate)

all that are tempted ought to succeed (against the Tempter, to come off victorious from the encounter).'<sup>1</sup> No: for the cause (of our being tempted) is with ourselves. 'Then people ought to perish even without the devil': i.e. 'It should follow that those who perish, perish independently of the tempter.' Yes: in fact many do, &c.' In the printed text δὲλ' εἶτε—κατορθοῦν, . . . εἰς ἀπόλλυσθαι are put interrogatively, and in place of the οὐ παρ' ἡμᾶς γάρ ἡ αἴτια of the MSS. (which we point Οὐ παρ' ἡμᾶς γάρ ἡ αἴτια) it has η, εἰ παρ' ἡ. η. δ.

anything to do with it.' [Yes: and in fact] many do perish without the devil's being concerned in it: for surely the devil does not bring about all (our evil doings); no, much comes also from our own sluggishness by itself alone: and if he too is anywhere concerned as a cause, it is from our offering the occasion. For say, why did the devil prevail in Judas's case? When *Satan entered into him*, you will say. Yes, but hear the cause: it was because *he was a thief, and bare what was put in the bag*. It was he that himself gave the devil a wide room for entering into him: so that it is not the devil who puts into us the beginning, it is we that receive and invite him. 'But,' you will say, 'if there were no devil, the evils would not have become great.' True, but then our punishment would admit of no plea for mitigation: but as it is, beloved, our punishment is more mild, whereas if we had wrought the evils of ourselves, the chastisements would be intolerable. For say, if Adam, without any counsel, had committed the sin he did, who would have snatched him out of the dangers? 'But he would not have sinned,' you will say? What right hast thou to say this? For he who had so little solidity, that was so inert and so ready for folly as to receive such advice as this, much more would he without any counsel have become this (that he did become). What devil incited the brethren of Joseph to envy? If then we be watchful, brethren, the devil becomes to us the cause even of renown. Thus, what was Job the worse for his falling into such helplessness of distress? 'Speak not of this instance,' you will say: '(Job was not the worse,) but the weak person is the worse.' Yes, and the weak person is the worse, even if there be no devil. 'But in a greater degree,' you will say, 'when there is the devil's power working along with him.' True, but he is the less punished, when he has sinned through the devil's working with him; for the punishments are not the same for all sins. Let us not deceive ourselves: the devil is not the cause of our taking harm, if we be watchful<sup>4</sup>: rather what he does,

<sup>4</sup> Hom. xxiii. in Gen. §. 6. p. 215. v. 8. but to put ourselves in more A. "I exhort you never to lay the security, that we may not exculcate blame upon Satan, but upon your own ourselves when we so easily go over to remissness. I say not this to exculcate him, for he goeth about etc. 1 Pet. the evil one, that we may not speak those heartless, senseless words, 'Why

How is to awake us out of our sleep; what he does, is to keep us LIV. on the alert. Let us for a while examine these things: suppose there were no wild beasts, no irregular states of the atmosphere; no sicknesses, no pains, no sorrows, nor anything else of the kind: what would not man have become? A hog rather than a man, revelling in gluttony and drunkenness, and troubled by none of those things. But as it is, cares and anxieties are an exercise and discipline of philosophy, a method for the best of training. For say, let a man be brought up in a palace, having no pain, nor care, nor anxiety, and having neither cause for anger nor failure, but whatever he sets his mind upon, that let him do, in that let him succeed, and have all men obeying him: (see whether) such a man would not become more irrational than any wild beast. But as it is, our reverses and our afflictions are as it were a whetstone to sharpen us. For this reason the poor are for the most part wiser than the rich, as being driven about and tost by many waves. Thus a body also, being idle and without motion, is sickly and unsightly: but that which is exercised, and suffers labour and hardships, is more comely and healthy: and this we should find to hold also in the case of the soul. Iron also, lying unused, is spoilt, but if worked it shines brightly; and in like manner a soul which is kept in motion. Now these reverses are precisely what keeps the soul in motion. Arts again perish, when the soul is not active: but it is active when it has not everything plain before it: it is made active by adverse things. If there were no adverse things, there would be nothing to stir it: thus, if everything existed ready-made in beautiful sort, art would not have found wherein to exercise itself. So, if all things were level to our understanding, the soul would not find wherein to exert itself: if it had to be carried about everywhere, it would be an unsightly object. See you not, that we exhort nurses not to make a practice of carrying children always, that they may not bring them into a habit (of wanting to be carried) and so make them

has God left the evil one so much freedom to seduce men? These words betoken the greatest ingratitude. Consider this; God has left him that free-

dom, to this very end, that by fear of the enemy he may keep us ever watchful and sober."

helpless? This is why those children which are brought up under the eyes of their parents are weak, in consequence of the indulgence, which by sparing them too much injures their health. It is a good thing, even pain in moderation; a good thing, care; a good thing, want; for they make us strong: good also are their opposites: but each of these when in excess destroys us; and the one relaxes, but the other (by over-much tension) breaks us. Seest thou not, that Christ also thus trains His own disciples? If they needed these things, much more do we. But if we need them, let us not grieve, but even rejoice in our afflictions. For these are remedies, answering to our wounds, some of them bitter, others mild: but either of them by itself would be useless. Let us therefore return thanks to God for all these things: for He does not suffer them to happen at random, but for the benefit of our souls. Therefore, shewing forth our gratitude, let us return Him thanks, let us glorify Him, let us bear up courageously, considering that it is but for a time, and stretching forward our minds to the things future, that we may both lightly bear the things present, and be counted worthy to attain unto the good things to come, through the grace and mercy of His only-begotten Son, with Whom to the Father and the Holy Ghost together be glory, might, honour, now and ever, world without end. Amen.

<sup>e</sup> The printed text, *ἰσχυρὸς γὰρ ἥμᾶς ποιεῖ καλὰ καὶ τὰ ἐναντία*. Ben., “fortes enim nos reddit quæ bona et contraria sunt.” But *καλὰ καὶ τὰ ἐναντία* clearly answers to *καλὸν καὶ λυτὴ σύμμετρος, καλὸν καὶ φροντίς, καλὸν καὶ ἔνδεια*. Only it may be doubted whether *τὰ ἐναντία* is to be taken here as above, “Good also are adverse things,” or, “their opposites,” i. e. “freedom from sorrow, and care, and want, if in moderation.” But

the context speaks for the latter: viz. “(In moderation), for each of them (both these things and of their opposites) being out of measure destroys: and as the one leaves no solidity or stability (*καὶ τὸ μὲν χαροῦ*, i. e. immoderate joy, ease, comfort), so the other by excessive tension breaks.”—So below by *ταῦτα* we understand “these things and their opposites,” which are described as *τὰ μὲν πικρά, τὰ δὲ θηρεα* (mod. t. *ἡθεα*).

## H O M I L Y LV.

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ACTS xxviii. 17—20.

*And it came to pass, that after three days Paul called the chief of the Jews together : and when they were come together, he said unto them, Men and brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans. Who, when they had examined me, would have let me go, because there was no cause of death in me. But when the Jews spake against it, I was constrained to appeal unto Cæsar; not that I had ought to accuse my nation of. For this cause therefore have I called for you, to see you, and to speak with you; because that for the hope of Israel I am bound with this chain.*

HE wished to exculpate both himself and others: himself, that they might not accuse him, and by so doing hurt themselves; and those (others), that it might not seem that the whole thing was of their doing. For it was likely that a report was prevalent, that he had been delivered up by the Jews: and this was enough to alarm them. He therefore addresses himself to this, and defends himself as to his own conduct. ‘How then is it reasonable,’ it might be said, ‘that they should deliver thee up without a cause?’ The Roman governors, he says, bear me witness, who wished to let me go. ‘How was it then that they did not let (thee) go?’ *When the Jews spake against it*, he says,

Observe how he extenuates (in speaking of) their charges against him<sup>a</sup>. Since if he had wished to aggravate matters, <sup>Acts XXVIII  
21-31.</sup> he might have used them so as to bear harder upon them. Wherefore, he says, *I was constrained to appeal unto Cæsar*: so that his whole speech is of a forgiving nature. What then? didst thou this, that thou mightest accuse them? No, he says: *Not that I had ought to accuse my nation of*: but that I might escape the danger. For it is for your sakes *that I am bound with this chain*. So far am I, he says, from any hostile feeling towards you. Then they also were so subdued by his speech, that they too apologised for those of their own nation: *And they said unto him, We neither received v. 21. letters out of Judæa concerning thee, neither any of the brethren that came shewed or spake any harm of thee*. Neither through letters, nor through men, have they made known any harm of thee. Nevertheless, we wish to hear from thyself: *But we desire to hear of thee what thou v. 22. thinkest*: and then forestalled him by shewing their own sentiments. *For as concerning this sect, it is known to us, that every where it is spoken against. And when they had v. 23. 24. appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the Law of Moses and out of the Prophets, from morning till evening. And some believed the things which were spoken, and some believed not.* They said not, we speak against it, but, *it is spoken against*. Then he did not immediately answer, but gave them a day, and they came to him, and he discoursed, it says, *both out of the Law of Moses, and out of the Prophets. And some believed, and some believed not. And when they agreed not among themselves, they departed, v. 25-27. after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers, saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive: for the heart of this people is waxed gross, and their ears*

<sup>a</sup> viz. by saying only ἀπολεγόντως was not fit to live:" but he is so forbearing, that though he might have turned all this against them, he sinks the mention of it &c.

**HOMIL.** *are dull of hearing, and their eyes have they closed; lest*  
**L.V.** *they should see with their eyes, and hear with their ears, and*  
*understand with their heart, and should be converted, and I*  
*should heal them.* But when they departed, as they were  
 opposed to each other, then he reproaches them, not because  
 he wished to reproach those (that believed not), but to confirm  
 these (that believed). *Well said Esaias,* says he to them.  
 So that to the Gentiles it is given to know this mystery.  
 No wonder then, if they did gainsay: this was foretold from  
 the first. Then again he moves their jealousy (on the score)  
 v. 28-31. of them of the Gentiles. *Be it known therefore unto you,*  
*that the salvation of God is sent unto the Gentiles, and that*  
*they will hear it. And when he had said these words, the*  
*Jews departed, and had great reasoning among themselves.*  
*And Paul dwelt two whole years in his own hired house,*  
*and received all that came in unto him, preaching the*  
*kingdom of God, and teaching those things which concern*  
*the Lord Jesus Christ, with all confidence, no man forbidding*  
*him. Amen.* It shews the freedom he had now:  
 without hindrance in Rome, he who had been hindered in  
 Judæa; and he remained teaching there for two years. What  
 of the (years) after these\*?

**Recapitulation.** (d) *Who having examined me, says he, found nothing in*  
 [2.] *me.* When those ought to have rescued, they *delivered*  
 v. 18. *(him) into the hands of the Romans.* And such the super-  
 abundance<sup>b</sup> \* \*, because those had not power to condemn,  
 v. 19. but delivered him prisoner. *Not as having ought to accuse*  
*my nation of,* am I come. See what friendliness of expres-  
 sion! [my nation :] he does not hold them as aliens. He

\* Τι δὴ τὰ μερὰ ταῦτα; For the answer to this question, see the Recapitulation.—The remainder of the Exposition had fallen into extreme confusion, in consequence of the original redactor's having read the notes in the order 2, 4, 6: 1, 3, 5: 7: and this is followed by another series of trajections. The restoration of the true order here, and in the numerous cases of the like kind in the former homilies, was no easy matter; but being effected, it speaks for itself. Later scribes (of the old text) have altered a few words here and

there: but the framer of the mod. t. has endeavoured to make it read smoothly, in point of grammar, little regarding the sense and coherence of the whole.

<sup>b</sup> Καὶ τοσαῦτη ἡ πεποντία, i. e. not only the Jews could prove nothing against him, but the Romans also, to whom they delivered him, after strict and repeated examinations, found nothing in him worthy of death. So *ex abundanti*, enough and more than enough, was his innocence established. Mod. t. adds τῆς ἀλευθερίας.

does not say, I do not accuse, but, *I have not (whereof) to accuse*: although he had suffered so many evils at their hands. <sup>Acts</sup>  
<sup>XXVIII</sup>  
<sup>17—31.</sup> But nothing of all this does he say, nor make his speech offensive: neither does he seem to be sparing them as matter of favour. For this was the main point, to shew that they delivered him prisoner to the Romans<sup>c</sup>, when those ought to have condemned him. (a) *For this cause*, he says, v. 20. *I wished to see you*: that it might not be in any man's power to accuse me, and to say what (naturally) might<sup>1</sup> suggest <sup>τὰ παραπλήσια</sup> itself, that having escaped their hands I have come for <sup>οὐδεμένα</sup> this: not to bring evils upon others, but myself fleeing from evils, [*I was compelled to appeal unto Cæsar.*] Observe them also speaking more mildly to him. *We* v. 21. 22. *beg*, say they: and wish to speak in exculpation of those (at Jerusalem). (e) Whereas they ought to accuse them, they plead for them: by the very fact of their exonerating them, they do in fact accuse them<sup>d</sup>. (b) For this very

<sup>c</sup> This clause *τὸ δεῖξαι οὐτὶ Περιπολοίς παρέβωκαν δέσμους* is wanting in A. C. In the next clause, *δέον ἐκείνους καταδίκσαι*, "whereas, had I been guilty, those, the Jews at Jerusalem, ought to have condemned me, instead of that, they delivered me prisoner to the Romans, and the consequence was, that I was compelled to appeal unto Cæsar." But this clause being followed by e, mod. t. connects thus: *τὸν δὲ καταδίκσαις δέον ἐκείνους, δέον κατηγορήσαι*: but whereas *these* (the Jews at Rome) ought to have condemned those (the Jews at Jerusalem), ought to have accused them, they rather apologise for them, &c.

<sup>d</sup> *δέον ἐκείνους κατηγορῆσαις ἀπολογοῦνται δι' ὅν κατηγοροῦσιν αὐτῶν.* We restore it thus, *ἀπολογοῦνται: δι'* *ὅν* *ἀπολογοῦνται, κατηγοροῦσιν αὐτῶν.* And in (b), *Τοῦτο μὲν γὰρ αὐτὸν* for —*αὐτοῦ*. "This very thing," i. e. their neither sending letters concerning him to Rome, nor coming themselves; "if they had been confident of their cause (*θεόφρους*), καὶ τοῦτο ἐνοίχασαν, they would at any rate have sent letters concerning him, if they did not come themselves. *Εὐτε μὴ δυνηθῆναι συναρπάσσοις με*, Erasmus, who here makes his version from the old text, *ita ne possent me simul rapere.* The mod. t. "for if they had been confident, they would at least have done this and come

- HOMIL. thing was a proof that they knew themselves exceedingly in  
LV. the wrong. Had they been confident, they would at any rate have done this, so that he should not have it in his power to make out his story in his own way, and besides they shrank from coming. And by their many times attempting they shewed \* \* (f) [*As for this sect, it is known to us,*] say they, *that it is everywhere spoken against.* True, but (people) are also everywhere persuaded; (as, in fact, v. 23-25. here) *some were persuaded, and some believed not.* [*And when they had appointed him a day etc.*] See again how not by miracles but by Law and Prophets he puts them to silence, and how we always find him doing this. And yet he might also have wrought signs: but then it would no longer have been matter of faith. In fact, this (itself) was a great sign, his discoursing from the Law and the Prophets. Then that you may not deem it strange (that they believed v. 26. not), he introduces the prophecy which saith, *Hearing ye shall hear [and not understand] more now than then; and ye shall see and not perceive, more now than then.* This is [not] spoken for the former sort, [but] for the unbelievers. How then? Was it contrary to the prophecy, that those believed? (Go), it says, *unto this people,* (that is,) to the unbelieving people. He did not say this to insult v. 28. them, but to remove the offence. *Be it known then,* he says, *unto you, that unto the Gentiles is sent the salvation of God.* *They,* says he, *will hear it too.* Then why dost thou discourse to us? Didst thou not know this? Yes, but that ye might be persuaded, and that I might exculpate myself, and give none a handle (against me). (c) The unbelieving were they that withdrew. But see how they do not now form plots against him. For in Judaea they had a sort of tyranny. Then wherefore did the Providence of God order that he should go thither, and yet the ch. 22, 18. Lord had said, *Get thee out quickly from Jerusalem?* That both their wickedness might be shewn, and Christ's prophecy made good, that they would not endure to hear him: and so that all might learn that he was ready to suffer all things, and that the event might be for the consolation of those in Judaea: for there also (the brethren) were suffering many grievous evils. But if while preaching the Jewish

doctrines, he suffered thus, had he preached the doctrines <sup>Acts</sup>  
of the glory of Christ, how would they have endured him? <sup>XXVIII  
17—31.</sup>  
While *purifying himself* he was intolerable, and how should <sup>ch. 21,  
26; 24,  
18.</sup> he have been tolerable while preaching? What<sup>d</sup> lay *ye* to his charge? What have ye heard? He spoke nothing of the kind. He was simply seen, and he exasperated all against him. Well might he then be set apart for the Gentiles; well might he be sent afar off: there also destined to discourse to the Gentiles. First he calls the Jews, then having shewn them the facts he comes to the Gentiles. [Well spake the *Holy Ghost* etc.] But this saying, *The Spirit said*, is nothing wonderful: for an angel also is said to say what the Lord saith: but<sup>e</sup> He (the Spirit) not so. When one is speaking of the things said by the angel, one does not say, Well said the angel, but, Well said the Lord. *Well said the Spirit*: as much as to say, It is not me that ye disbelieve. But God foreknew this from the first. *He discoursed*, it says, *with boldness, unhindered*: for it<sup>v. 31.</sup> is possible to speak with boldness, yet hindered. His boldness nothing checked: but in fact he also spoke unhindered. (c) *Discoursed*', it says, *the things concerning*

<sup>d</sup> i. e. " You say, He is accused of preaching every where against the Law —but of what do *ye* accuse him? what have you heard him say? Not a word of the kind did he speak. They did but see him in the Temple, xxi. 27, and straightway stirred up all the people against him."

\* ἀλλ' ἐκεῖνος οὐκέτι. A., ἐκεῖνος. Cat., ἐκεῖνο. Mod. t. ἀλλ' ἐπράθα μὲν οὗτος, καὶ δὲ οὐκέτι. "Allas δὲ καὶ—. He makes this an argument against those who affirmed the Holy Ghost to be a created Angel. There are many places where an Angel speaks in the name of the Lord, and what the Angel says, is the Lord's saying. But in speaking of such a communication, one would not say, Well spake the Angel, but, Well spake the Lord. So here, if the Spirit were but an Angel, St. Paul would not have said, *Well speak the Holy Spirit*: he would have said, Well spake the Lord. Hence the clause ἀλλ' ἐκεῖνος or ἐκεῖνο (sc. τὸ Πν.) οὐκέτι means, "But not so the Spirit," i. e. What has been said of the case of an Angel speaking in the name of the

Lord, does not apply here: the Holy Spirit speaks in His own name. The sense is obscured by the insertion of the clause καλῶς εἶπε, Φ., τὸ Πν. τὸ Α. (which we omit) before ἀλλ' ἐκεῖνος οὐκέτι.

' Here follows another series of trajections: the parts, as it seems, having been transcribed from the notes in this order, 5, 3, 1: 6, 4, 2: 7, 9: 8, 10. Mod. t. inserts here: "But Paul, it says, dwelt two whole years in his own hired house. So without superfluity was he, rather so did he imitate his Master in all things, since he had even his dwelling furnished him, not from the labours of others, but from his own working: for the words, *in his own hired house*, signify this. But that the Lord also did not possess a house, hear Him saying to the man who had not rightly said, *I will follow Thee whithersoever Thou goest: The foxes [said He] have holes, and the birds of the air have nests: but the Son of Man hath not where to lay His head.* Thus did He from His own self teach that we should possess no-

**HOMIL.** *the kingdom of God:* mark, nothing of the things of sense, **LV.** nothing of the things present. (*f*) But of his affairs after the *two years*, what say we? (*b*) (The writer) leaves the hearer athirst for more: the heathen authors do the same (in their writings), for to know everything makes the reader dull and jaded. [Or else he does this.] (*e*) not having it in his power to exhibit it from his own personal knowledge.

Rom. 15, (*a*) Mark the order of God's Providence<sup>c</sup>. [*I have been* 22. 23. *much hindered from coming unto you . . . having a great desire these many years to come unto you.*] (*d*) But he fed them with hopes. (*g*) I am in haste to go to Spain, and *I ib. 24. hope*, says he, *to see you in my journey, and [to be brought thitherward on my journey by you, if first I be filled with your company] in some measure.* (*i*) Of this he says, I will ib. 29. come and rest together with you *in the fulness of the blessing* ib. 25. *of the Gospel;* and again, *I am going to Jerusalem to minister* Acts 24, [*to the saints*]: this is the same that he has said here, *To do* 17. *ulms [to my nation] I came.* (*h*) Do you mark how he did [not] foresee everything—that sacred and divine head, the man higher than the heavens, that had a soul able to grasp all at once, the holder of the first place—Paul? The man whose very name, to them that know him, suffices for rousing of the soul, for vigilance, for shaking off all sleep? Rome received him bound, coming up from the sea, saved from a shipwreck—and was saved from the shipwreck of error. Like an emperor that has fought a naval battle and overcome, he entered into that most imperial city. (*k*) He was nearer now to his crown. Rome received him bound, and saw him crowned and proclaimed conqueror. There he had said, I will rest together with you: but this was the beginning of a

thing, nor be exceedingly attached to things of this life. *And he received, it says, all that came in unto him, preaching the kingdom of God.* See him speaking nothing of the things of sense; nothing concerning the present things, but all concerning the kingdom of God." And below after *b*, in place of *c—g*, the same has: "But he does this, and tells not what things came afterwards, deeming it would be superfluous for those who would take in hand the things he had written, and who would learn from those how to add on to the narration: for what the things

were which went before, such doubtless he found those which came after. Hear too what he says, writing after these things (?) to the Romans, *Whencever I take my journey into Spain, I will come to you.*"

<sup>d</sup> The report is very defective, but the meaning in general is this: See how his desire of coming to Rome is accomplished, but not in the way which he proposed. Hence in (*k*) we do not hesitate to supply the negative which is omitted in the Ms. and the printed text. 'Ορας τὸς ΟΤ πάντα προεπά.

course once more, and he added trophies to trophies, a man <sup>Acts</sup> <sub>XXVIII  
17—31.</sub> not to be overcome. Corinth kept him two years, and Asia three, and this city two for this time; a second time he again entered it, when also he was consummated. Thus he escaped then, and having filled the whole world, he so brought his life to a close. Why didst thou wish to learn what happened after these two years? Those too are such as these: bonds, tortures, fightings, imprisonments, lyings in wait, false accusations, deaths, day by day. Thou hast seen but a small part of it? How much soever thou hast seen, such is he for all the rest. As in the case of the sky, if thou see one part of it, go where thou wilt thou shalt see it such as this: as it is with the sun, though thou see its rays but in part, thou mayest conjecture the rest: so is it with Paul. His Acts thou hast seen in part; such are they all throughout, teeming with dangers. He was a heaven having in it the Sun of Righteousness, not such a sun (as we see): so that that man was better than the very heaven. Think you that this is a small thing—when you say ‘The Apostle,’ immediately every one thinks of him, (as) when you say ‘The Baptist,’ immediately they think of John? To what shall one compare his words? To the sea, or even to the ocean? But nothing is equal to them. More copious than this (sea) are (his) streams; purer and deeper; so that one would not err in calling Paul’s heart both a sea and a heaven, the one for purity, the other for depth. He is a sea, having for its voyagers not those who sail from city to city, but those from earth to heaven: if any man sail in this sea, he will have a prosperous voyage. On this sea, not winds, but instead of winds the Holy and Divine Spirit wafts the souls which sail thereon: no waves are here, no rock, no monsters: all is calm. It is a sea which is more calm and secure than a haven, having no bitter brine, but a pure fountain both sweeter than \* \*, and brighter and more transparent than the sun: a sea it is, not having precious stones, nor purple dye as ours, but treasures far better than those. He who wishes to descend into this sea, needs not divers, needs not oil, but much<sup>1</sup> loving-kindness: he will find in it all the good <sup>1 φιλανθρωπίας</sup> things that are in the kingdom of Heaven. He will even be able to become a king, and to take the whole world into his

**HOMIL.** possession, and to be in the greatest honour: he who sails  
**LV.** on this sea will never undergo shipwreck, but will know all things well. But as those who are inexpert in this (our visible sea) are suffocated (in attempting to dive therein), so is it in that other sea: which is just the case with the heretics, when they attempt things above their strength. It behoves therefore to know the depth, or else not to venture.

**1 Cor.** If we are to sail on this sea, let us come well-girded. *I could not*, he says, *speak unto you as unto spiritual, but as unto carnal.* Let no one who is without endurance sail on this sea. Let us provide for ourselves ships, that is, zeal, earnestness, prayers, that we may pass over the sea in quiet. For indeed this is the living water. Like as if one should get a mouth of fire, such a mouth does that man get who knows Paul well: like as if one should have a sharp sword, so again does such an one become invincible. And for the understanding of Paul's words there is needed also a pure

**Heb. 5,** life. For therefore also he said: [*Ye are become such as 11. 12. have need of milk,*] *seeing ye are dull of hearing.* For there is, there is an infirmity of hearing. For as a stomach which is infirm could not take in wholesome food (which it finds) hard of digestion, so a soul which is become tumid and heated, unstrung and relaxed, could not receive the word of

**John 6.** the Spirit. Hear the disciples saying, *This is an hard 60. saying: who can hear it?* But if the soul be strong and healthy, all is most easy, all is light: it becomes more lofty and buoyant; it is more able to soar and lift itself on high. Knowing then these things, let us bring our soul into a healthy state: let us emulate Paul, and imitate that noble, that adamantine soul: that, advancing in the steps of his life, we may be enabled to sail through the sea of this present life, and to come unto the haven wherein are no waves, and attain unto the good things promised to them that love Him, through the grace and mercy of our Lord Jesus Christ, with Whom to the Father and Holy Ghost together be glory, might, honour, now and ever, world without end. Amen.

## INDEX OF TEXTS.

---

### GENESIS.

iii. 6. 716  
     16. 656  
     19. 229  
 iv. 9. 217  
     10. 715  
     14. 633  
 ix. 20. 388  
 xi. 31. 210  
 xviii. 7. 613  
 xxv. 33. 388  
 xxvii. 41. 655  
 xxviii. 12. 656  
     20. 230  
 xxix. 23. 655  
 xxx. 1, 2. 655  
 xxxi. 7. 655  
 xxxii. 10. 527  
 xxxvii. 28. 654  
 xxxix. 1—20. 653  
     xl. 8. 121, 420  
     23. 654  
 xli. 40. 654  
 xlii. 41. 175  
 xlvi. 5. 24. 83  
 xlviij. 16. 527

### EXODUS.

i. 22. 715  
 ii. 14. 715  
     22. 245  
 ix. 11. 392  
 xviii. 21. 591  
 xxxii. 6. 388

### NUMBERS.

xi. 14. 200  
     16. 197  
 xii. 204  
 xv. 32. 253  
 xvi. xvii. 715

### DEUTERONOMY.

iv. 28.	592
vi. 4.	5
7.	278
11, 12.	230, 388
xviii. 18.	242
xxxii. 15.	228, 389
JOSHUA.	
vii. 2.	169
ix.	190
JUDGES.	
xxi. 5—10.	189
I SAMUEL.	
i. 14.	217
xii. 3, 5.	590
xiv. 24.	189
xvii. 34.	120, 590
xxvi. 7.	245
2 SAMUEL.	
vi. 7.	170
xv. 26.	229
xix. 26.	218
1 KINGS.	
xvii. 17.	708
xviii. 21.	244
xix. 10.	241
xxi. 19.	175
2 KINGS.	
ii. 10.	14
xix. xx.	230

ESTHER.		EZEKIEL.	
vi. 2—11.	524	iii. 3.	56
		12.	271
JOB.		ix. 8.	588
ii. 10.	527	xvi. 2.	588
xxxiii. 6.	613	xx. 25.	237
PSALMS.		DANIEL.	
i.	25	ii. 30.	120, 420
iv. 7.	430	iii. 27.	365
vi. 6.	378		
viii. 5.	451	JOEL.	
ix. 16.	170	ii. 28.	54, 68
x. 4.	536		
7.	105	AMOS.	
xiii. 1.	536	v. 25.	236
xviii. 9.	29		
xxx. 6.	229	MICAH.	
xxxvii. 25.	339	i. 11.	588
xliv. 17.	71		
lv. 11.	105	ZECHARIAH.	
lxiii. 7.	379	v. 2.	173
lxviii. 6.	230		
lxxviii. 50.	589	MALACHI.	
xc. 10.	105	iv. 6.	71
xcv. 2.	500		
xvii. 2.	29	ECCLESIASTICUS.	
civ. 3.	27		
cx. 1.	71	i. 22.	411
2.	173	x. 9.	411
cxix. 46.	242	xvi. 1.	351
62.	378	3.	379
71.	229	xxii. 27.	547
		xxiii. 10.	181
PROVERBS.		xxv. 1.	666
xiii. 8.	366	xxx. 20.	233
xviii. 3.	244		
xxiii. 29. 30.	386	BEL AND DRAGON.	
xxviii. 1.	709		
		ver. 36.	271
ECCLESIASTES.			
vii. 2.	229	ST. MATTHEW.	
24.	281		
		i. 20.	477
ISAIAH.		ii. 13, 19.	477
ix. 6.	228	v. 4—10.	188
xix. 1.	27	9.	509
xxx. 10.	280	22.	244
liii. 9.	127		
lv. 8.	669		
JEREMIAH.			
xv. 19.	264		
xxxi. 31.	283		
xxxv. 3.	204		

	116, 152	ST. JOHN.	
v. 37.			
40.	7	i. 33.	82
37.	152	34.	6
vi. 1.	77	iii. 11.	6
33.	339	17.	556
vii. 8.	270	iv. 22.	237
11.	669	v. 14.	16
viii. 4.	131	21.	24
20.	7	vi. 60.	728
x. 5.	251, 321	63.	8
10.	713	vii. 28.	82
14.	417	46.	183
18.	2	viii. 44.	537
41.	609	x. 35.	71
xiii. 27.	69	xi. 6.	717
28.	8	29.	275
45.	16	xiii. 27.	717
xiii. 41, 42.	589	35.	2
47.	42	xiv. 12.	2, 168, 171, 553
xvi. 19.	499	16.	11
23.	537	xv. 27.	6
xviii. 20.	379	22.	16, 79
xxi. 31.	218	xvi. 2.	272
44.	142	7.	11, 12
xxiii. 2.	131	12.	4
xxiv. 14.	2	xvii. 21.	463
21.	75	xviii. 31.	534
22.	72	xx. 22.	11
36.	22	xxi. 15—17.	265
xxv. 1, 25.	294	25.	7
12.	493		
xxvi. 69—72.	70		
xxvii. 15.	125		
42, 53.	121		
		ACTS.	
		(Pages beside the direct exposition.)	
ST. MARK.		ii. 22.	126
		24.	125
		32.	6
vi. 11.	417	37.	180
26.	189	iii. 6.	156
ix. 36.	566	12.	66, 289, 420
x. 39.	372	viii. 19.	487
xiii. 32.	23	27.	19
xv. 28.	699	ix. 7.	628
		15.	635
		x. 34, 35.	465
		41.	6, 10
		xi. 24.	298
i. 2, 3.	5	30.	297
iii. 16.	13	xiii. 46.	357
vi. 34.	565	xiv. 14.	66
vii. 39.	218	xvi. 3.	321
47.	292	25.	377
x. 19.	12	29.	19
20.	432	xvii. 31.	4
26.	25	xxi. 6.	273
xi. 13.	501	16.	321
xii. 11, 12.	141	xxii. 6.	273
xviii. 13.	218	18.	724
19.	73	xxiii. 11.	673
xix. 27.	73	xxvi. 12.	273
xxii. 32.	43	xxviii. 20.	692

<b>ROMANS.</b>		<b>PHILIPPIANS.</b>	
i. 20.	31	i. 30.	432
v. 3.	580	iv. 4.	215, 230
viii. 28.	367		
29.	421		
36.	373		
ix. 3.	89, 502		
x. 1.	502	i. 24.	592
13.	70	ii. 23.	510
18.	79		
xi. 13.	505		
16.	237		
29.	16		
xii. 10.	561	i. 16.	361
20.	668	ii. 1.	573
xiv. 9, 10.	523		
xv. 20.	395		
29—29.	726		
<b>1 CORINTHIANS.</b>		<b>1 TIMOTHY.</b>	
i. 17.	505	i. 13, 16.	278
23.	507	19.	707
ii. 4.	161	ii. 8.	243
10.	25	iv. 13.	281
vi. 12.	77	v. 5.	499
ix. 14.	505	6.	388
21.	625	16.	611
x. 13.	576	20.	170
xv. 1.	5	23.	294
		vi. 9.	707
		16.	423
<b>2 CORINTHIANS.</b>		<b>2 TIMOTHY.</b>	
i. 11.	509	i. 5.	475
iv. 18.	694	ii. 9.	693, 699
v. 10.	523	iii. 2.	707
viii. 18.	3, 6	15.	476
20.	632	iv. 17.	527
ix. 7.	103		
xi. 32.	291		
xiii. 4.	23		
6.	431		
9.	431		
<b>GALATIANS.</b>		<b>TITUS.</b>	
i. 1.	383	i. 16.	631
16.	435		
17.	296		
ii. 1.	297		
6, 9.	462		
8, 9.	505		
9.	362		
20.	694		
vi. 14.	694		
17.	215, 532		
<b>EPHESIANS.</b>		<b>PHILEMON.</b>	
ii. 8.	422	ver. 13.	294
iii. 1.	692		
iv. 16.	28		
26.	564		
<b>HEBREWS.</b>		<b>HEBREWS.</b>	
v. 11, 12.		v. 11, 12.	728
x. 24.		x. 24.	509
		28, 29.	16
		xii. 24.	715
		xiii. 17.	599
<b>JAMES.</b>		<b>JAMES.</b>	
		ii. 6.	580
<b>1 PETER.</b>		<b>1 PETER.</b>	
		iv. 8.	547
		v. 6.	551

## INDEX.

---

### A.

**ABRAHAM**, his history a reproof to Jewish pride, 213. a pattern of hospitality, 610.

**Abuse**, the best answer to, 535. disgraceful, 688. see *Reviling*.

**Acts of the Apostles**, little known in Chrysostom's time, 1, and note. how profitable as sequel to the Gospels, 2. an inspired book, 3, 5. important for doctrine, ib. written by St. Luke, 3. hence gives most fully the acts of St. Paul, ib. may be called, 'Demonstration of the Resurrection,' 5, 10. 'Polity of Holy Spirit,' 38. Gospels, history of Christ, Acts, of the Holy Ghost, 13. Homilies on, date of, 1, note. 448, note r. 598, note.

**Adam**, fell by means of the Tempter, but would have fallen without Satan: but then his punishment would not have admitted of mitigation, so Satan was foiled, 717.

**Affliction**, uses of, 229. our schoolmaster, 580. see *Tribulation*.

**Almagiving**, efficacy of, 324. twice blessed, to giver and receiver, 364. a means of putting away sin, 365. may be done without money, 366. a ministry, 196. needs much wisdom, 200. encouragement to, 302.

**Angels**, ever attendant on Christ's acts, 30. how employed for the Gospel, 268. Angel, the, in the burning bush, the Son of God, 228.

**Anger**, the passion of, like fire, useful in its place, but needs to be kept in its place, ready for necessary uses, 667. like a sword, to be kept for its right use, 216. against excessive, and resentment of insults, 216, 436, 448. to conquer, is true greatness, 666. implanted in us as a safeguard to virtue, 244. virtuous anger how

shewn, 245. a blind, reckless, passionate, 93, 536. its ill effects on the body, 94.

**Apostles**, how changed after the Resurrection, 2. in their discourses, they come down to their hearers, dwell most on Christ as man, 3. above all on the Resurrection, 4. often rest assertions on testimony of the senses, authorized to do so by Christ, 6. taught by deeds, 8. why they did not receive the Holy Ghost while Christ was with them, nor until ten days after the Ascension, 11, 12. why ordered to tarry in Jerusalem, ib. why they did not ask Christ to appoint one in place of Judas, 37. The new Apostle must be an eye-witness, 44. they overcame the world, 62. their forbearance and gentleness, 181. severe to their own, gentle to those without, 171. in many things left to act as men, not always under preternatural direction, 293. Christ's Code of Laws, written on Twelve Souls, 79. their miracles greater than even Christ's, 168, 553. their holiness not caused by miracles, 183. their prerogative to impart the Spirit, 255. their proper work, preaching and prayer, 198. why they continued to resort to the temple, 109. and the synagogues, 393.

**Applause** in Church, reproved, 426. Arian arguments refuted, 25 note, 81 note, 158, 249 note d.

**Arrogance**, source of, 449 sq.

### B.

**Babylas**, the martyr, miracles in removal of his remains, 558 note.

**Baptism**, grace of, 336. in it we receive the substance of all good,

546. its more essential part the Spirit, 13. with us, the baptism with water and with the Spirit is one act: in the Apostles two, 14. why not administered at Pentecost (in preference to Easter Eve), 15 and note. sine after, doubly heinous, 16. but there are means of remission, 18. and recovery, 349. delay of, excuses for, 16, 336 sqq. many delay it till their last moments, 19. "Traditio Symboli" in, 98 note b. Teaching after, 101. form of renunciation in, 19 and note. followed by Holy Communion, 21, and note. baptized, evil lives of the, a reproach to God, 335. the case of Apollo and the twelve disciples of John considered, 542 sqq. and notes. a great number baptized at once in time of alarm, 622.

*Baptism of John*, incomplete, 545.

*Bishop*, his proper work, preaching and prayer, 198. ought not to have his time taken up with secular matters, ib. the office coveted for dignity and honour, 46 sqq. its arduousness, ib. simony of preferment-seeking, 50 sqq.

*Body*, all the members need each other, 508.

*Boldness* for the truth, with gentleness, 242. not forwardness, 643.

### C.

*Charity*, the perfection of, superior to all personal motives, 89.

*Christ*. His assertion of equality with the Father gave deadly offence to the Jews, 4. therefore it was necessary for the Apostles to insist first and chiefly on his Resurrection, ib. taught by His deeds exemplifying His words, 7. His acts between the Resurrection and Ascension not fully related by the Evangelists, 8. came and went during forty days, 9. why. He shewed Himself not to all, ib. His parting charge to the Apostles, 8. why He bade them tarry at Jerusalem, 11. Christ's Resurrection: evidenced by the Acts of the Apostles, 10. 61. without the Resurrection all would have failed, 407. His Resurrection, a pledge of judgment, 523. His Godhead betokened by the Cloud in the Ascension, 27. ascends as God; as man, is "taken up," 28. "Standing at God's right hand," 249, and note d. His

mercy to the Jews, no less than his Resurrection, proves Him to be God, 73. Other proofs, 632. His long-suffering and beneficence, 203. in common with the Father, He executes punishment, 73. His passion foretold, 121. and the punishment denounced, 127. "the Prophet like unto Moses," 122. and more than Moses, 129. "The Prince of Life," 125. Was meant for the Jews first: from them to the Gentiles, 130. works "by the Spirit of God," Arian argument hence, refuted, 158 and note. "sent from God," 81 sq. and note: in what sense He "knew not that day and hour," 25 and note. the Angel in the burning bush, 228. Giver of the Law, 237. unwritten sayings of, 605.

*Christians*: must seek not only to be saved, but to fight the good fight, 341. and so earn more glory, 349. one body, and should be one in heart, 547 sqq. should shew all sympathy, and not rejoice in the punishment of sinners, 588. should not only despise money, but be ready (as Paul) to toil for support of others, 603. 606. bound to labour for conversion of others, 294 sq. cannot be hurt, because cannot hurt, 679. herein like God, ibid.

*Christianity*, as much above Judaism as Angels above men, 150.

*Chrysostom*, St. John, an incident of his youth, deliverance from a great danger, 525 sq. a story of a deacon, perhaps C. himself, 622. his earnestness for his flock, 52. 165. 598 sq. threatens to excommunicate swearers 116 sq. the reform commenced, 133. 163. succeeded Nectarius as Archbishop of Constantinople, 26th Feb. A.D. 398. 598 note.

*Church*, the, precious, being bought with blood, 595. its true prosperity, 409. its excellence not numbers but goodness, 351. her true peace within, 304.

*Churches*, why built, 409. builders of, mentioned in the prayers at Holy Communion, 263. duty of proprietors of estates to build and endow, 260. 265.

*Church-services*. for spiritual improvement: without this, worse than useless, 410 sq. irreverent behaviour in, 353 sqq.

*Church-going*, not itself religion, 409.

*Church-property* administered in Christ's time by Bishops, 199 and note.

*Confession*, God acquires upon, 100.

*Confessors*, 350. how to be, though no persecution, 215.

*Converts*, mean condition of the early, made a reproach, 497.

*Covetousness*, snare of the devil, 107. *Cross*, sign of the, 151.

## D.

*Deacons*, the seven in the Acts not deacons in the clerical sense, 199. on the number of, in different Churches, ib. note.

*Dead*, the souls of deceased aided by prayers and alms, 308 sqq. and notes x. a.

*Death*, of the righteous not to be lamented, 306. the soul escorted by Angels, ib. Mourn for those who have died in their sins, 307. "Pangs of death," 84.

*Demons*, forced to take Christ's part, 554, 560.

*Demoniacs*, their appearance described, 551, 666.

*Devil*, the, brought in the doctrine of Fate, of No Providence, of Good Natures and Evil Natures (Manichean), of Evil uncreated, 633. see *Satan*, *Temptation*. though no devil, yet many roads to hell, 107. some ask, why the devil was made, ibid.

*Dress*, sumptuousness of female, reprobated, 367.

## E.

*Ease*, more perilous than persecution, 350.

*Easter*, great resort to Church at, 409. *Economy* and frugality, distinct from sordid parsimony, 645.

'*Economy*', doctrine of, 25 note. 471. 618.

*Ecstasy*, *κατάρας*, meaning of, 315, and note e.

*Epicetus*, 188.

*Epicurus*, 518.

*Ephebus*, temple of, incendiary not to be named, 569.

*Eunuch*, conversion of the, made a reproach, 497.

*Eucharist*, mention of martyrs in, 310, and note a. and of founders, 263.

*Evil* by itself cannot subsist for a moment: therefore pure evil cannot be self-subsistent (Manicheans), 34, - sq. not physical, 287 note g. else it would be unchangeable, 558.

*Evils*, natural, a benefit, in moderation, 718 sq.

*Evil designs*, of men and devils overruled for good to the saints, 654, 715. and to the furtherance of the Gospel, 677. none can hurt us, except we be our own enemies, 678 sq.

*Evil passions*, the worst of bonds, 708.

*Eyes*, to see the things unseen, Christ's gift, 694.

*Excess* makes ugly, moderation beautiful, 388.

*Exorcism*, practised by Jews for gain, 556.

## F.

*Faith*, an act of free-will, 177, note b.

*False-Christ*s and false-prophets, why permitted, 619 sq.

*Fasting*, religious efficacy of, 386.

*Fate*, belief in, a bondage, 708.

*Fear*, most powerful for conversion, of evil men, but such soon relapse, 568.

*Feastings and spectacles*, evil of, 76.

*Forgiveness* of injuries, 201. how to be shewn, 191.

*Friendship*, many worldly inducements to; but not to compare with the Christian, 548 sqq.

## G.

*Gaias*, revolt of, 448 note.

*Gamaliel*, must have ended with becoming a believer, 192, 276.

*Gentiles*, process of the Gospel among, 442. and gradual establishment of their rights, 442 sq.

*Gentleness*, compared with passionate temper, 92. more powerful than vehemence, 95. distinguished from cowardice, 643.

*Glory*, the true and the false, 397.

*Gluttony*, penalties of, 239, 388. against nature, 387.

*God*, source of all good, 423. even barbarians (at Melita) believed His universal Presence and universal Providence, 713. true attributes of Deity; near to all, always, everywhere, 519. cannot be imaged by human hand or thought, 521. our love of God, in order to promote, think of His benefits, both general and particular, 524 sqq. This quickens gratitude, trust, and resignation, 526 sq. cannot do hurt: to do hurt were to suffer hurt, and incompatible with Divine perfections, 679. more ready to hear than

we to pray, 601. is merciful, but in afflicting also, 340. His patience and forbearance, 537. does not take instant vengeance, 437. His time to help, the time of extreme need, 653. how said to "tempt," 318. does not alter the order of nature for the saints' deliverance, but delivers them nevertheless, 702 sq. His word not to be trifled with, 670. *Gospel*, its acknowledged success ought to have led men to think of the cause, 574.

*Grace*, commonly in the sense of "supernatural or miraculous power," 183. 291. 508 note.

## H.

*Heathen*: argument of unbelievers, from the number of sects, all equally confident, and all alike claiming the Scriptures, 464 sqq. objection from mean condition of first converts, 497 sqq. why not all amiable and virtuous heathen are converted, 330 and note, 333. heathen gods demons, 66. 487.

*Hell*, does not militate against God's goodness, 75.

*Heresies*, ought not to surprise us, because whatever is most excellent is always most counterfeited, 462 sqq. Heresies take their names from men, Marcion, Arius, &c. 466. why permitted, 619 sq. often prevail by the personal virtues of their authors, 632.

*Heretics*, their aim always to draw disciples after them, 597.

*Hospitality* shewn to poor and strangers is shewn to Christ, 608 sq. Abraham a pattern of, 610. every Christian may and ought to help, that the Church be not burdened, 611. (see *Xenon*.)

*House of mourning* better than house of feasting, 577.

*Household*, religious care for, 323.

*Humility*, the greater the gifts, the greater the, 424.

*Human Nature*, wonderful capability of, to become angelic, and even divine, 450.

*Hurt*: the worst suffered, is from that we do, 679 sqq.

## I.

*Inaction*, and activity in evil ways, alike baneful, 491.

*Injuries*, patience under, in remembrance of Christ, 436.

*Injustice*: the natural sense of mankind declares it to be an evil to the doer, more than to the sufferer, 681.

*Insults*, how to be borne, 666. *Istvna, juga*, 162 and note p. 611 and note.

## J.

*Jacob*, lessons from his history, 655 sq.

*James*, St. Bishop of Jerusalem, 42, 452.

*Jews*, offended by the doctrine of Christ's equality with the Father, 4. necessity of *συγκαρδεύσεις*; in dealing with them, ib. their dreadful punishment, 74. the judgment upon them, began at a distance, 529. the famine (Claudius) a warning to them, 360. how they sent the Gospel to the Gentiles, 416. enraged by the faith of the Gentiles, 417. their unbelief foretold from the beginning, 732. no cause to be proud of their legal sacrifices, 238 sq. and note; or of their Temple, 240.

*Joseph*, the patriarch, a pattern of simplicity, 104. type of Christ, 932. lessons from his history, 655 sqq.

*Joseph*, husband of the Virgin Mary, probably died before Christ's Resurrection, 41. "we nowhere find him looking upon Christ as man merely," ib. and note, 42.

*Josephus*, 69. 74.

*Joy* in the Lord, and in the world, compared, 230 sq.

*Judaizers*, asserting necessity of Law to salvation, disparaged the power of God, 444 sq.

*Judas*, election of an Apostle in place of, 37. his history a favourite topic of cavilling with unbelievers, ib. His end a prophecy of the punishment of the Jews, 44. Satan entered into him, but he was himself the cause, 517.

*Julian*, allusion to the miraculous defeat of his attempt to rebuild the Temple, 558.

## L.

*Landlords* and owners of property, their responsibilities, 257 sqq. especially to build and endow Churches for the benefit of their peasantry, 260—265

*Laws*, and strict rule, a blessing, 77.  
*Law of Moses*, declared to be a burden, 455. abrogated even for the Jews, 459.  
*Lessons* in Church, the deacon's proclamation, "Let us attend to the Reading," 280. *The Reader*, 281, and note e. profane inattention to, 281. complaint of sameness reprobated, 282.  
*Levity* in Church, 353. an awful provocation, 355.  
*Life*, a voyage: our ship the Church, 707. an evil life a bane to the best creed; and wrong life leads to wrong doctrines, 633.  
*Love*, heavenly, compared with earthly, 693. see *Charity*.  
*Luke*, St. wrote the Acts, 3. commanded by St. Paul, ib. 6. "that he was partaker of the Spirit is evident from the miracles which even now take place," 6. why he does not relate St. Paul's history after the first imprisonment at Rome, 725 sqq.  
*Lusts*, blind and enfeeble the soul, 396.  
— *Luxury* ruins body and mind, 489. defeats its own object, enjoyment, 490. the true, 389, 697.

## M.

*Magic*: true miracles contrasted with, 256. magical practices against the Emperor (Valens), 526.  
*Manicheans*, deny Resurrection and Creation, 31. makematter the essence of evil, ib. and coeternal with God, 32. their impious absurdities exposed, ib. therefore denied incarnation, 33, and note s. see *Evil*.  
*Marcionites*, "the God of the Old Testament, a cruel God," refuted, 74, and note.  
*Marriage*, a rich wife not to be sought, but a godly, 309. a rich wife, not to be desired, 656. *second marriage*: excuse of rich widows for, 657.

*Martyrs*, 631.

*Ministers*, in the Primitive Church the people elect, Apostles ordain, 197.  
*Miracles*, not always desirable, 504. argument from Scriptures more powerful, ib. success of the Apostles, itself a miracle, 507. uses of, 301. not to compel belief, but teach it, 276. needlessly wrought, 303. not all wrought with same ease, 305. the true, in contrast with magic, 256. may be astonishing, and still unbelief, 555. not the cause of the Apo-

stles' holiness, 183. nor of the noble devotion of the converts, 160. too much ascribed to them, ib. holy words and deeds are more potent, 184, 186, 493. to suffer for Christ, better than miracles, 432. to cast out sin, greater than to expel a demon, 561. in excess, overpower, not convince, 371, 374.

*Moderation*, essential to enjoyment, 232. and to beauty, 388.

*Monastic life*, "the brethren of the hills," 107, 187.

*Money*, love of, at the root of all idolatry, 569.

*Morality* of heathens, may put us to shame, 204.

*Moses*, a type of Christ, 223, 236.

## N.

*Nazareth*, a mean place, 659.

*Night*, not for sleep only, but for devout meditation and prayer, 499 sqq.

## O.

*Oaths*, see *Swearing*.

*Offence*, our care must be to give no just, 621. if taken unjustly, when are we to forbear or to persist? 622, 623.

*Old Testament*: grace was given by means of sensible signs, 56 sq.

*Oppression* really hurts the doer: to the sufferer it is a benefit, 680 sq.

*Ordinations*, fasting before, 434.

## P.

*Passions*, the: each has its age; all to be attacked in turn, 413. *πάθη*, 'perturbations,' 215.

*Pastor*, the faithful, inconsolable for the loss of souls, 600.

*Patience* under revilings, 203, 665. under wrongs, true magnanimity, 565.

*Paul*, St. The Acts relate most to him, 3. by birth a pharisee, 648. how a Roman citizen, 637, and note. the three days between his conversion and baptism, 14. his honest, consistent zeal as a persecutor, 272. his conversion compared with the Eunuch's, 278. circumstances of his conversion, the accounts reconciled, 273. the manifold witnesses to, 629. why his conversion was delayed, 274. a mighty evidence of the Resurrec-

tion, 275. the Pharisaic zealot and persecutor Saul did not lightly become Paul the Apostle, 626 sq. no worldly motive for the change conceivable, 628. was chosen for his preeminent fitness, 288. ought to have been an unexceptionable witness, 636, 691. his movements, after his conversion, the accounts reconciled, 296 sq. and notes a, d. preaches "not where Christ was named," 395. his first recorded discourse, 402. compared with St. Stephen's, 406. laboured with his own hands for his own support and that of others, at Corinth and elsewhere, 606. his care that the ministry be not blamed, 586. his forbearance and above all, love for Christ, 587. his readiness to suffer and to die for Christ, 593. kept back nothing profitable, 592. a pattern of gentleness with magnanimity, 665. his charity such that, superior to all personal considerations, 89. he was willing even to perish (in hell) for the salvation of others, 276, and note v. much forgiven, he loved much, 292. a pattern of Christian love and zeal, 293. contention with Barnabas, an 'economy,' 471, and note. why he circumcised Timothy, 472. practised 'economy' in the 'purifying' at Jerusalem, 618. his magnanimity, 476. his prison-vigil, and St. Peter's, 494. among the Philosophers at Athens, 513. by one word, overthrows all heathen philosophy, 517. unbelief grieved him more than persecution, 533. his night-discourse at Troas, 586. why he reproves the high-priest, 638. wist not that Ananias was the high-priest, 639. the Jews more pertinacious in their malignity against him than against the other Apostles, 672. because he believed God, therefore he would not tempt Providence, 673. as the Pilot of the ship, i. e. of the Church, still with us: let us do his bidding, 707. did not prophesy nor work miracles for display, 710. affected as man by the sight of the brethren, 712. twice prisoner at Rome—his history after the first imprisonment, why not related in the Acts, 726 sq. might have put his enemies to silence by miracles, but chosen rather to refute them for the Law and the Prophets, 724. his desire to see Rome, and his plans with this view in the Epistle to the Romans, 726. said to have converted Nero's concubine, 631 and note. he

did not foresee everything, ib. having filled the world with his doctrine, he came to Rome again a prisoner, and so was consummated, 726. eulogy of, 726 sqq. his heart, a heaven for purity, a sea for depth, 726. heretics are drowned in this sea, ib. to understand him and his writings, a pure life is necessary, 728.

*Peasantry*, neglect of by Christian proprietors, 260, and note z. hence heathenism lingered long in the country places (pagans), ib.

*Pentecost*, the type, 63.

*Persians*, Eastern nations generally, 209 note.

*Persecution*, 350. the Church's gain, 375. sufferings of women during the, 350.

*Peter, St.* how changed after the Resurrection, 70. foremost on every emergency, 300. why he takes the lead, 37. acts in nothing imperiously, ib. the true Philosopher, 65. his first and second Sermon compared, 113. not ignorant of God's purpose for the Gentiles, nor averse to it: the vision (Cornelius) was not for his instruction but for the Jewish brethren who were less enlightened, 316 sqq. and notes. his night in the prison, and St. Paul's, 377, 494. at Antioch, practised 'economy,' 618.

*Pharisees*, their zeal for the resurrection, 690.

*Philosophy*, put to shame by the Gospel, 63.

*Piety*, decay of, in Chrysostom's times, complaint of, 362.

*Plato*, how slight compared with Apostles, 62, 518. his absurd and mischievous doctrines, 64. unable to persuade men to virtue, and himself inconsistent and insincere, 499.

*πανορεγία*, defined and illustrated, 682.

*Πόνησις*, well named for *πόνος*, 105.

*Poor* and strangers, in them Christ comes to us, 608 sq.

*Poverty* and riches, 680, 682. poverty happier than riches, ib.

*Poverty*, voluntary, is great, but to labour also for oneself and others is greater, 606.

*Praise of man*, love of, a senseless passion, 398. refused by the saints, 420.

*Prayer*, what kind of prevails, 157. perseverance and unanimity in, 41. efficacy of united, 509.

*Prayers*, set times for, 329.

*Preaching*, studied eloquence in, a

- snare** to the preacher, and applause during preaching mischievous to preacher and hearers, 425 sqq.  
**Predetermination**, does not lessen responsibility, 83, 127.  
**Prodigality**, not generosity, 644. the prodigal is a slave to his own lusts, and essentially mean-spirited, 645.  
**Prophecy**, more potent than miracles, 71.  
**Prophecy** and conjecture, 705.  
**Prophets**, the: witnesses of Christ's death and resurrection, 691.  
**Proverbs**, ἀντρέψατο γενέμενον, 148. "evil do, evil fare," 184. "sweet is war to the inexperienced," 50.  
**Providence**, some denied that it extended to things below the moon, 713.  
**Public worship**, shocking levity of the young in, 353. then elders to blame, ib.  
**Punishment**, present impunity more to be dreaded, 174.

**R.**

- Rancour**, is self-torture, 504.  
**Reconciliation**, make the first advances for, especially if the other be held back by pride and false shame, 668.  
**Reproof**, must not be in anger, 213.  
**Resurrection** of the body, the Pharisees zealous for the, 690.  
**Reviling**, abusive language disgraces only the utterer, 439, 539, 665. some foolishly glory in an abusive tongue, 441. patience under, 203, 216 sqq.  
**Riches and Poverty**, 680, 682.  
**Ruler**, the true, he that rules himself first, 695. physicians of souls, ib.  
**Rule**, office of, not to be coveted, 698.  
**Rural clergy**, description of, 260 sqq. and note.

**S.**

- Sacrilege**, a dreadful crime, 169 sq.  
**Sacrifice**, was instituted in consequence of the Provocation in Horeb, 238 sq. and note d.  
**Sailors**, a reckless kind of people, 705.  
**Saints**, their life interwoven of prosperous and adverse, 700. their presence a safeguard and benefit, 706. the benediction of, a great good, 709. may always be had, ibid.  
**Satan**, his service how much harder than God's, 90. his wages, hell, 94. wars against the soul without intermission, 436. his tempting does not

excuse the tempted, 169. bodily diseases, his work, 331. his designs overruled for good, 716. even in the case of Adam, and there especially, 716 sq. he serves to rouse us and keep us on the alert, 717.

**Scriptures**, sufficient to produce faith, 279. to slight them is to insult God, 280. The Lessons in Church, with proclamation by the Deacon, ib. inexhaustible riches of, 281. a storehouse of spiritual medicines, 412. ignorance of, a great evil, 478.  
**Self-praise**, how consistent with humility, 590 sq.

**Senses**, testimony of, 26.

**Servants**, Christian care for, Abraham a pattern, 613.

"**Signa**," εἰς τοῖς οἰγροῖς αἴρεται Κυβαλε, 617.

**Simplicity**, is wisdom, safety, and peace, 104.

**Sin**, in trouble call sins to remembrance, 175. every act of, engenders a habit of, 562.

**Sins**, remission of, by Christ, 408.

**Slaves**, "were doubtless set at liberty" in the Primitive Church, 161.

**Socrates**, a story of, 205. vainglorious and insincere, 499.

**Soul**, neglect of, ruinous, 478. its beauty more than all outward splendour, 481.

**Spirit, the Holy**, the Acts may be called a History of, 13. his operation in the Gospels, and in the Acts, ib. not an impersonal energy or operation, 14. descended on the hundred and twenty, 54. equal with the Father and the Son, 56, 318, 385. Man has ascended, the Spirit descends, 58. an argument to shew that He is not a created Angel, 725, and note e.

**Stationes**, Wednesday and Friday Fast, 329, note.

**Suffering for Christ**, blessedness of, 185.

**Swearing**, exhortation against, 116, 132, 150, 163, 173, 189. Chrys. gives a month for reform, threatening to excommunicate offenders, 116 sq. oaths the food of wrath, 132. rash oaths binding the soul, ib. origin of oaths, corruption of manners, 133. honesty needs no oaths, 137. to impose an oath, as evil as to take it, 134. oath-taking at the Altar prohibited 135. by touching the Sacred Volume on the Holy Table, 136, and note d. many shrink from swearing by the head of their child, 136. those who swear most are least believed, 137. Christ peremptorily forbids all oaths, 138. swearing a mere

habit, 151. how to call upon God aright, 152. why the ancients were allowed to take oaths, 153. not "a thing indifferent, which can do no hurt," 155. God's judgment against false-swearers, 173. oaths, Satan's snare, 189.

*Symeon*, not taken by Chrys. to be Simon Peter, 453, and note b.

## T.

*Teaching*, the best is by deeds, 424. *Temper*, diversities of, are gifts for the Church's service, 469.

*Temptation*, see *Satan, Adam*. When we are tempted, the fault is our own, 716 sq. not to be sought, 376. *Testament, Old and New*, confirm each other, 404 sq.

-*Theatres*, mischief of, 149, 578, 597. promote irreverent behaviour in Church, 356.

*Theodorus*, 526 and note. 558 and note. *Thekla*, Acts of Paul and, 368 and note.

*Times*, observation of, a bondage, 706. *Traditio Symboli* in Baptism, 98 note b.

*Treasure*, found in a field, a story of, 566 sq.

*Tribulations* benefit the soul, 488, 717. a whetstone to rub off rust, 489. sent to rouse the faithful, 575.

## U.

*Union* is strength, especially in prayer, 509. in order to union, expel all evil thoughts, 510.

## V.

*Vices*, how they pass themselves off for virtues, 642 sqq.

*Vigils*, celebrated with much pomp, 50 and note. 409.

## V.

*Virginity*, not to be matter of pride, 423.

## W.

*Watchfulness*, need of, 14.

*Wealth* contempt of, in the Primitive Church: if their example followed now, the world would soon become Christian, 161 sq. Christian and heathen compared, 99.

*Widows*, rich excuses of, for second marriage, 657.

*Will*: where there is, all is possible: it is idle to say, "We cannot," 397. "we can, if we will," 480.

*Witnesses* (Martyrs), all Christians are called to be, 630. by a holy life, 631.

*Women*: against expensive apparel of, 367. against gluttony and excess, 386. sufferings of the faithful, in persecution, 360.

*Word*, the, precious in affliction, 676.

*Wrath*, accursed, 242. fit of a maniac, 243. a man in a passion a hideous spectacle, 438. passionate men like demoniacs, 563.

*Writers, the Sacred*, did not write for the sake of Authorship: address themselves to matters of immediate importance, 3.

## X.

*Xenon, Herodoxesior*, the Church's hospital for poor strangers, 610.

## Y.

*Young*, irreverent behaviour of in Church, 355.

## Z.

*Zeal*, Christian, 294 sq.

THE END.

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